

A HANDBOOK OF CHURCH HISTORY

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CHAPTER I

THE CHRISTIAN CHURCH

In Acts 11:22, we read:

Then tidings of these things came unto the ears of the church which was in Jerusalem, and they sent forth Barnabas, that he should go as far as Antioch.

[23] Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Eternal.

So, then Barnabas departed to Tarsus to seek Saul. And when he had found Saul, he brought him unto Antioch where they had a good stabilized Church. Through Barnabas' preaching, many people had been added to the Church. It was a good foundation, a good strong core Church.

Barnabas went over and got the Apostle Paul, brought him to Antioch and it came to pass a whole year they assembled themselves with the Church. So, the church had already been strengthened and added to by Barnabas' preaching. And then after it was stabilized and large enough and strong enough to warrant such, he went up and got the Apostle Paul, brought him back down there, lived one whole year there in that church and taught much people.

And so, the disciples were called Christians first in Antioch. They weren't called Christians in Christ's day! What were they called? What were they called in Christ's day if they weren't called Christians?

The Bible tells you what they were called. The Bible itself shows God knew Satan's purpose. God knew Satan had planned to counterfeit the true church. In each stage as you read about the true church, you find Satan trying to counterfeit. Satan trying to undermine! Satan trying to upset and trouble!

Yet notice the disciples of Christ weren't even called Christians. The true church believers were never called Christians until after the death of their leader. And that's true in so many churches. They are finally called by the name of their leader after their leader dies. Here we are eleven years after Christ was crucified, then finally the name Christian comes. We know that the true church was founded in 31 A.D., in the month of June, and yet here we are, 42 A.D., at least eleven or twelve years later.

This took place through Barnabas' and Paul's preaching. It took place in a city outside of Jerusalem, outside the influence of Judaism, of that Mother city and Mother Church. It took place in Antioch, and they were called Christians.

The Church of God

What have they been called before this and why is God naming the true church right here in the Bible?

The name of the church is "The Church of God." Twelve times in the Bible it is named this. The number of foundations is twelve: twelve apostles, twelve patriarchs, twelve gates in the New Jerusalem twelve pillars in the new city. Always twelve! Israel will be ruled by twelve apostles in the future. Twelve times in your Bible, God named the church, "The Church of God." The very last prayer of Christ in John 17 says, in verse 11, "Father, keep [them] through thine own

name..." He didn't say, "Let me (Christ) put them in my name." He did not say, "Let me change them and name them each time after their leader." He did not say, "Let me call them my Church; I died for them; I redeemed them. After all, I'm their Saviour. I'm going to be their King in a few years."

That isn't what Christ prayed. Christ, right to the end, was selfless. He said to God, the Father, "Keep them in your name." Keep them in the name of "God".

The Nazarenes

Well, they were kept in God's name. But actually, in the King James translation – seven times you find the title of the true church in Matthew, Mark, Luke and John. But it has been altered; it isn't translated exactly and yet you can read this in most Bible Dictionaries, Bible Encyclopedias, and all the other translations. They make it very plain that in seven different places Christ was called, not Jesus of Nazareth, as your King James version shows it, but actually, if you check in the Greek, "Jesus the Nazarene." It is not "Jesus of Nazareth"! It is not just referring to the location from whence he came! That is how the name originated, true; but Christ was called Jesus the Nazarene. Seven times right in your Bible – the perfect number – God's own number of perfection, the number of completeness, and finality.

They weren't known as Christians until twelve years after Christ was crucified. Until twelve years after the church was founded, they weren't known as Christians. God himself had Luke inspired to say the disciples were called Christians first in Antioch, in the days of Barnabas and Paul. What were they known as before this?

Well, they weren't known by any pagan church because they were only known by Jews. They conflicted with Judaism, they conflicted with Pharisees, Saducees and the other Jews. What did the Jews call them? The Jews called them Nazarenes.

Can you prove that very conclusively? Well, you can prove it in the Gospels, because if you look in another translation where it says "Jesus of Nazareth," seven of those times it says "Jesus the Nazarene."

In the book of Acts, chapter 24, you notice:

[1] *And after five days came Ananias the high priest with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.*

[2] *And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness...*

[5] *For we have found this man a pestilent fellow, ...contagious, and a mover of sedition, [He's trying to divide among the Jews; he's trying to lead out of the Jews; he's trying to be a mover among the Jews] among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:*

From where did they think the Christians would come? From where would they be called? They were called out from among the Jews.

A Sect

Your Bible itself brands the title with which you find the true church listed. One of the earmarks of the true church, when you're looking in history books, is it's always a sect – never was a

denomination. Anytime a church became a denomination, as the Waldenses did in 1655, they were no longer the true church.

Notice that he said Paul was "a mover of sedition among the Jews throughout the world, and a ringleader of the sect." So every time you read about the true church, it's going to be called a sect, because your Bible calls it a sect. But what does that mean?

The meaning of the word sect is given in a derivation of the word itself – "Sectarian." A sect of the Nazarenes. They were called Nazarenes by the Jews.

Well, who called them Christians? The people of Antioch. They were the first ones to call them Christians. And, yet, in the heart and core and center of Judaism, they called them Nazarenes. Even your Bible gives you the name they were called by the world – Nazarenes. In the very last chapter of Acts (28), they are called the same. Actually, it proves that from Acts 24 all the way through to Acts 28, they're still assuming that we are understanding the accounting of the Nazarenes – in chapter 25, chapter 26, chapter 27 and chapter 28. And then you notice in verse 21 of Acts 28:

And then they said to him [Paul], We neither received letters out of Judea concerning you, neither any of the brethren that came showed or spoke any harm of thee.

[22] But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against.

Now where would you go if you want to look up one sect – this sect? He doesn't give the name here in this chapter. You come all the way where we were in Acts 24 concerning this sect of the Nazarenes of which Paul was the ringleader. We know that everywhere it is spoken against and we're all the way down to 63 A.D. by this time. So here we are twenty-one years later than where we were reading – back when they were called Christians – and now they're called the "sect." They were called Nazarenes; they were everywhere spoken against!

The people in Rome wanted to know what Paul taught and believed. They had no letters nor had any person relate to them personally about this at all.

Satan's Counterfeit

Notice in 2 Cor. 11. Here it shows you exactly what Satan did and in every stage of the church you have to be careful because Satan either tried to counterfeit and make one group appear like the true church or else he tried to make the universal church brand all rebels by one common name. That's what you find in church history. They called various groups of "heretics," "Albigenses." They called entire groups of people "Nazarenes," and not especially that as much as "Ebionite." So, when you read about the early stages of the church and the term "Ebionite," it has nothing to do with the true church. It's one overall name that the universal church branded all the rebels, all heretics, because it means "poor people" – dumb, poor, ignorant people that left the true church, no longer a part of the universal church. So the Catholics branded all the false churches "Ebionites."

You might say, "I thought the Waldenses were the true church." They were for a time, but the Waldensians keep Sunday today. And every book that you read about the Waldenses says their doctrines and beliefs and practices today are far different from what their early account is.

So the big problem in church history is to find out when the church ceased being the true church and when God removed that church to another place, which we'll see that He did.

Notice in 2 Cor. 11:13. He said, "For such are false apostles,..." There were false apostles among the Paulicians. There were false apostles among the Nazarenes. There were false apostles among the Waldenses. There were false apostles in Germany in the days of the true church. There were false apostles in England in the days of the true church. There have been false apostles in America. "Such are false apostles, deceitful workers,..." They're not really working the work of God, not preaching the gospel around the world as a witness, not feeding the flock on the gospel of the Kingdom. They have deceitful works. They appear to have a great number of missionaries. That's what earmarks the false church in the counterfeiting of the true church when you find that the church became great, large, popular and accepted, and looked up to and admired.

When the Paulicians grew in numbers to one hundred thousand, they weren't the true church. When they had a general as their leader who was a preacher and a general both, they had ceased being the church a century earlier than that.

But notice what he says: "False apostles, deceitful workers, transforming themselves into the apostles of Christ." They try to counterfeit and try his true apostles. Some try to counterfeit as Nazarenes.

How did the working of Satan interfere with Israel when they came out of Egypt? Do you remember? Well, he got a mixed multitude to come out with them. What Satan has always done is to infiltrate, counterfeit, divide and conquer, as we hear today.

But you notice what happened? Certain ministers transformed themselves as real, sincere, heartfelt Christians, and they tried to get right in among God's people.

In the first chapter of Job, we find in verse 6:

...the sons of God came to present themselves before the Lord, and Satan came also among them.

That's what always happens – and always did.

Do you realize that when Israel went out of Egypt, Satan got this mixed multitude in with them to corrupt them and to keep sun-worship alive? The mixed multitude caused all the trouble. They were the "rabble-rousers" – the problems.

Also, in the New Testament, Satan got right in with ministers who tried to make themselves appear as true ministers "and no marvel because Satan, the Devil, is transformed into an angel of light." (2 Cor. 11:14) So, it's no great thing if Satan's ministers be transformed as ministers of righteousness.

Nazarenes in History

In the eleventh edition of the Encyclopedia Britannica, an article on the Nazarenes refers to: "An obscure [another earmark of God's Church] little flock." It always was a little flock. They never were great and popular. They never were part of the big, accepted Christian religion.

"Obscure, Jewish Christian," it also says. This is another earmark of the true church. They were always called "Jewish Christian." They were never just called "Christian." They were never just called "Jewish." They were always called "Jewish Christian."

And notice the next word doesn't say "denomination," but "Obscure, Jewish Christian sect¹," exactly the same as your Bible denotes twice.

Existing at the time was Epiphanius, in A.D. 370, who wrote about them. What did he say about Ebionites and Nazarenes? He said they were not the same. What does the Britannica say about them? It says they were the same. What does the Americanna say about them? It says they were the same. Which are you going to believe? The great thinkers and learners of 1912 who wrote the eleventh edition, or the man who lived and wrote in 370 A.D.?

According to Epiphanius, they existed in his time (A.D. 370) as Nazarenes. Well, where did they exist? In Pella, the Acropolis, as it's called today, or Pella as it was called then. They still existed in that part of Assyria in 370 A.D.

Skeptic's Witness

In Gibbon's Decline and Fall of the Roman Empire, [Gibbon was an agnostic], chapter fifteen, he says the only people to escape Jerusalem in the seige and destruction were the Jewish Christian Nazarenes. They escaped to Pella and stayed there, and the Ebionites went with them.²

Who were the Ebionites? They were the more strict Jews. They tried to believe some things about Christ, but they were strict and kept rituals and ceremonies. According to that authority [Epiphanius], they dated their settlement in Pella from the time of the flight of the Jewish Christians from Jerusalem immediately before the seige in A.D. 70. They themselves dated according to Epiphanius, who lived in the days when they were still there in Pella. These Nazarenes themselves dated their settlement there from the time of the flight of the Jewish Christians, immediately before A.D. 70, when the seige took place.

Epiphanius characterized them as "neither more nor less than Jews pure and simple." So that's what he branded them – just pure and simple Jews. But he adds that "they recognized the new covenant as well as the old and they believed in the resurrection and in the One God and His Son, Jesus Christ." Yet how could he say they believed that and still say that they were Jews, pure and simple?

Here's what Jerome says about them: "Desiring to be both Jews and Christians, they were neither the one or the other." And that's a very famous quote about the Nazarenes.

In the Encyclopedia Americanna, 1920 edition, we read that "they kept the Jewish Sabbath and the Holy Days."³ This mentions both! Epiphanius does too, because he says "Sabbaths [plural]," "Foods," and the like.

Nazarenes vs. Ebionites

The Nazarenes did not refuse to recognize Paul's apostleship or his right to be a Christian. What difference does that make? That's the earmark between them and the Ebionites. The Ebionites rejected Paul. They said that he was against the law – he liberated people. They said they didn't want any Gentiles. They were against Gentiles' salvation and conversion. They rejected Gentile Christians. The Ebionites branded and disregarded the very day of Pentecost and what it pictured – the two loaves on the altar. They had the gospel of Matthew translated in Hebrew – "sacred Hebrew." That's all they used. They wouldn't use any "Greek Matthew."

The Britannica goes on to say:

These facts taken along with the name in the geographical position of the sect leads to the conclusion that the Nazarenes of the fourth century are [in spite of Epiphanius' distinction, {and he lived right then} and in spite of his disagreement] identified with the Ebionites.⁴

Well, now, that's what the Britannica thinks.

We read in George P. Fisher's History of the Christian Church:

The Judaizing Christians were called Ebionites, a name signifying the poor or paupers. This name was originally given in the way of derision by the Jews to the Jewish Christians.⁵

Did you notice how they got that name? They didn't call themselves that. Where did they get this name? Well, they were branded such by the Jews – in a way of derision – the title of derision. The Ebionites embraced all those who refused to give up the Old Testament ceremonial observances. Did you notice that it's an overall title then? But what about some who accepted the New Testament? Well, that's too bad. They're all branded under one title. So, when you look up the history of the true church and it says Ebionites and Nazarenes are the same, that is what Satan wants you to believe. That's what Satan had these men write.

But what does your Bible say the first stage of the true church was? Nazarenes, that's all. The very names are preserved in the Bible. God put the name of the real branch of the true church right in your Bible so you couldn't be misled. But Satan, the Devil, comes right along and tries to make so many historians say the Ebionites and Nazarenes are one and the same.

Yet the Ebionites reject Paul; they reject Gentile Christians; they reject the Matthew Gospel account in Greek and have to have it in Hebrew. So what if they use one term, "Ebionites," for everyone? What about today, let's say? What would a Catholic or Protestant call you?

Confusion from Protestant Categorizing

Are you just all Sabbatarians? Well, who are Sabbatarians? Let's see. You have Seventh Day Adventists. You have Seventh Day Church of God. You have Seventh Day Baptists. Don't they have you all under one name? Certainly. Then why should you be surprised they did in church history? They did, they do today, and they always did and will.

But now you have to find the difference today, don't you? Are you just satisfied to be any Sabbatarian today, or do you want to find out if you are a part of the seventh-day-keeping-people which make up the true church? Then you've got to find the specific branch.

That's what this book meant. The Ebionites embrace everyone who refuse to give up the Old Testament ceremonial observance. Notice that even Fisher distinguished between them, and he was a Protestant. He said that they included two classes which were distinct from each other. Epiphanius, too, said they were distinct; they were totally different.

Another example of group-name cataloguing is the term "Albigenses," which didn't even apply to one sect or church. It applied to all the heretics in southeastern France which was known as "Albi." "Genes," or "Genses," of Albi referred to the human beings – the people of southeastern Albi. That is how they got the name. There was no "Albi" who founded them.

Let's take a look at a quote from the Waldenses. Do you know what they called the Albigenses? Demons! You read that right in church history. The Albigenses never were the true church. They were Satan's counterfeit to try to get people to think Albigenses were brothers of the Waldenses – successors of Waldenses. That isn't true at all!

Now when the Waldenses became popular, gathered armies and began to fight, God had already removed the true church. The true church was no longer in northern Italy and southern Switzerland and southeastern France. God had removed the truth of these Waldensians who objected to the new doctrines and letting down of the old ways and changing, and moved them out of there into Germany.

Well, now, isn't that what your Bible says? If one church begins to go astray, God removes the lampstand into another place.

Nazarenes Leave Pella

Notice what Fisher says here. The Ebionites included two classes distinct from each other. The Nazarenes clung to the ancient ceremonies, but they did not denounce Gentile believers. They were the remnant of the more moderate Jewish Christians who were not prepared to surrender the national customs. Late in the fourth century, they still lingered in the synagogues of the east.

Then is it any wonder, in the progress of the Roman Catholic Church, they had great trouble with the Easterners? They put to death Polycarp because he wouldn't change the day on which they kept the Passover.

Now where would you expect the true church to stabilize? Out of all the towns of Paul, Berea surely would be the most likely place for true believers to last the longest. Where did the Nazarenes go when they came out of Pella? One account says they went up to Berea. Isn't that where you'd expect them to go? Did you notice this man says that late in the fourth century, they still lingered in the synagogues of the East? The more rigid Ebionites were the successors of the Judaizers who gave the Apostle Paul all his trouble. In other words, they were the resistance movement Satan mounted. They were Satan's ministers who rose up and tried to refute, denounce and reject the Apostle Paul.

What happened when the followers of Paul, the Nazarenes [this was the sect he was the ringleader of], fled to Pella? These Judaizing troublemakers in Paul's day went right along – the Ebionites. How did they get rid of them?

The next Roman emperor decided he'd rebuild Jerusalem and call it New Capital Island. So they were going to rebuild Jerusalem and give it a new Roman empire title. And, they welcomed any of the Jews who wanted to come back down to the New Capital Island. The Ebionites returned there as fast as they could. Why? Because the Nazarenes had already moved out of Pella to Berea. They had already moved on up into Turkey and then from there into Bulgaria.

We can know this by reading about the Paulicians. They were removed from here and led up into Bulgaria where they were known as Bogomils.

Another error of the Ebionites was their consideration of Jesus as the promulgator of the law in a more rigid form. They didn't even understand the Spirit of the law. They thought Christ came to make the law even more rigid than it had ever been in the Old Testament – to make it even more stern.

Nazarenes

A simple account of the Nazarenes is given in an article in the Biblical and Theological Dictionary by Richard Watson:

A name given to Christians in general, on account of Jesus Christ's being of the city of Nazareth; but was, in the second century, restrained to certain Judaizing Christians, who blended Christianity and Judaism together. They held that Christ was born of a virgin, and was also in a certain manner united to the divine nature. They refused to abandon the ceremonies (not meaning rituals and sacrifices) prescribed by the law of Moses.

They rejected those additions that were made to the Mosaic institutions by the Pharisees and doctors of the law, and admitted the Scriptures both of the Old and New Testament.

The fathers frequently mentioned the Gospel of the Nazarenes, which differs nothing from that of St. Matthew, but was afterward corrupted by the Ebionites. These Nazarenes preserved this first Gospel in its primitive purity. Some of them were still in being in the time of St. Jerome, who does not reproach them with any errors.⁶

Jerome's Testimony

The ancestors of the Nazarenes is clearly shown in the Comprehensive Critical and Explanatory Bible Encyclopedia by Edward Robinson, in the article "Nazarite," or "Nazarene":

It may reasonably be doubted, whether the Nazarenes or Nazareans spoken of in early ecclesiastical history were heretics: it is more probable, that they were descendants of the original Jewish Christians.

They must have been well known to Jerome, who live long in Judea, and who thus describes them in several places. Mentioning Hebrews believing in Christ, he says they were anathematized for their rigid adherence to the ceremonies of the Jewish law, which they mingled with the Gospel of Christ: "They so receive Christ, that the discard not the rites of the ancient law."

He also describes the Nazarenes as persons "who believed in Christ the Son of God, born of the virgin Mary," in whom the Orthodox believe; but who were nevertheless so bigoted to the Mosaic law, that they were rather to be considered as a Jewish sect, than a Christian.⁷

Christ, Christians Named Nazarenes

Basic Bible facts about the origin of the name are seen in Unger's Bible Dictionary by Merrill F. Unger, article "Nazarene":

An inhabitant or native of Nazareth, as Matt. 21:11, etc., and rendered "of Nazareth." The term Nazarene (Gr. "Nazoraios") occurs only in Matt. 2:23, Acts 24:5, and should have been rendered Nazoraean in English.

At first it was applied to Jesus naturally and properly, as defining His residence. In process of time, its population became impure [mixed with other peoples], its dialect rough, provincial and strange, and its people seditious, so that they were held in little consideration.

"The name of Nazarene was but another word for despised one. Hence, although no prophet has ever said anything of the word Nazarene, yet all these prophecies describing the Messiah as a

despised one are fulfilled in His being a Nazarene." (Whedon, Com., in loc)

The Christians were called "Nazarenes" (Acts 24:5) a contemptuous appellation, as the followers of Jesus, whose presumed descent from Nazareth stamped Him as a false Messiah.⁸

Name Applied by Jews

From the Faiths of the World, by James Gardner, under Nazarenes, we read:

A term of reproach applied to the early Christians by the Jews, by whom they were sometimes styled the sect of the Nazarenes, as we find in Acts 24:5. A particular sect, however, arose in the second century, which Jerome and Epiphanius mention as called by this name, and who taught that the Jewish law, and especially circumcision, was obligatory on Jewish Christians, and moreover, they believed Jesus to be the son of the Virgin Mary, but a mere man.

The Jews, we are told by early Christian writers, were wont to curse and anathematize this sect of Nazarenes, three times a day, morning, noon and night, using this imprecation in their prayers in the synagogue, "Send thy curse, O God, upon the Nazarenes."

Jerome mentions a Hebrew gospel which he had received from the Nazarenes near the close of the fourth century. They then dwelt at Beroea in Syria. Their views of Christ, as exhibited in the gospel which bears their name, are thus detailed by Neander: "He is described by them as the one towards whom the progressive movement of the theocracy tended from the beginning; as the end and aim of earlier divine revelations. In him, the Holy Spirit, from whom, down to this time, only isolated revelations and excitations had proceeded, first found an abiding place of rest, a permanent abode. Inasmuch as the Holy Spirit was the productive principle of His entire nature, and it was first from him that the efficiency of the Spirit, in shaping the entire life of humanity, and forming other organs of action, could proceed, he is called the first-born of the Holy Spirit' ... as the Holy Spirit is also denominated his mother. Where this gospel describes how the whole fountain of the Holy Spirit descended on Christ at his baptism and abode permanently with him, the following words of salutation are ascribed to the former: "My Son, in all the prophets I expected Thee, that thou shouldst come, and I might find in thee a place of rest! for thou art my resting place, thou art my first-born son, who reignest for ever."'"

The Nazarenes are often confounded with the Ebionites, with whom to a certain extent they agreed in opinion.⁹ [Would you expect the Jews to call them Christians when they did not believe Jesus was the Christ? The Gentiles at Antioch were the first to call them Christians, as previously shown.]

Nazarenes and Ebionites Separate

A Concise History of the Christian Church, by Martin Ruter, relates:

It has been observed that, on the destruction of Jerusalem by Titus, the Jewish Christians retired to Pella, a small city of Syria. In this situation, interdicted, along with their brethren of the synagogue, from visiting the holy city, they languished during sixty years in absence from all which their strongest prejudices taught them the most fervently to revere.

Wearied at length by the prohibition, which for ever deprived them of revisiting the object of their dearest hopes, they evaded the law by electing, for their bishop, Mark, a prelate of the Gentile race, and abjuring the Mosaical law.

Thus, they obtained admission into the holy city, and the standard of orthodoxy was again erected at Jerusalem. During their occasional absence, the bishop and Church of Pella had still retained the title belonging to their former situation. A considerable part, however, of the Jewish Christians, still more ardently attached to the Mosaical rites than to Jerusalem remained behind, and some of them are supposed to have retained the name of Nazarenes; and others that of Ebionites, as described in the preceding century. Abhorred and publicly execrated by their brethren of the circumcision for their attachment to Christianity, and despised by the Christians for their prejudices in favour of the Mosaical law, they were peculiarly oppressed and unfortunate.¹⁰ [The Ebionites were more strictly Jews, so returned to their beloved Jerusalem as soon as possible. Notice who remained and yet kept the laws of Moses – Nazarenes!]

Christ Prophesied to be a Nazarene?

The Encyclopedia of Religious Knowledge, by Newton Brown, clarifies prophecy as to Christ being a Nazarene:

Nazarene; Matt. 2:23. We find no particular place in the prophets expressly affirming that the Messiah should be called a Nazarene; and Matthew only mentions the prophets in general. Perhaps he would infer that the consecration of Nazarites, and their great purity, was a type and prophecy referring to our Saviour, (Num. 6:18-19), or, that the name Nazir, or Nazarite, given to the Patriarch Joseph, had some reference to Christ (Gen. 49:26, Deut. 33:16). Jerome was of opinion that Matthew alludes to Isa. 11:1; 60:25: "There shall come forth a rod out of the stem of Jesse, and a branch (Heb. Nazer) shall grow out of his roots." This branch, or Nazer, and this rod, are certainly intended to denote the Messiah, by the general consent of the fathers and interpreters. Or, possibly, in a more general sense, "He shall be vilified, despised, neglected," as everything was that came from Nazareth; and this might be a kind of prophetic proverb. – Calmet.¹¹

Jews Called Them Nazarenes!

The Ecclesiastical History of the Second and Third Centuries, by John Bishop of Bristol, records:

To return to Mosheim. In his enumeration of the heresies which divided the church in the second century, he first mentions that which originated in a superstitious attachment to the Mosaic law. This heresy is scarcely noted by Tertullian. There can indeed be little doubt that, after the promulgation of Adrian's edict, those Christians who had united the observance of the Mosaic ritual with the profession of the Gospel, fearful lest they should be confounded with the Jews, gradually abandoned the Jewish ceremonies – so that, in the time of Tertullian, the number of Judaizing Christians had become extremely small. We are now speaking of those whom Mosheim calls Nazarenes [A footnote says: "The Jews, in Tertullian's time, appear to have called Christians in general by the name of Nazarenes." Adv. Marcionem, L 4 c. 8 sub initio. Apud Hebraeos Christianos, L 3 c. 12.] who, though they retained the Mosaic rites, believed all the fundamental articles of the Christian faith. The Ebionites on the contrary, who also

maintained the necessity of observing the ceremonial, rejected many essential doctrines of Christianity.¹²

Nazarenes vs. Ebionites

They are more than once mentioned by Tertullian, who always speaks of them as having received their appellation from their founder Ebion. He did not write any express treatise against them; but we learn from incidental notices in his works that they denied the miraculous conception, and affirmed that Jesus was not the Son of God, but a mere man born according to the ordinary course of nature.

Institutes of Ecclesiastical History Ancient and Modern, by John Laurence Von Mosheim, states:

Those who maintained the necessity of the Mosaic law and ceremonies in order to eternal salvation had not proceeded so far in this century as to have no communion with such as thought differently. They were, therefore, accounted brethren, though weaker ones. But after the second destruction of Jerusalem in the reign of Adrian, when they withdrew from other Christians, and set up separate congregations, they were regarded as sectarians, who had deviated from the true doctrines of Christ.

Hence, arose the names, Nazarenes and Ebionites by which those Christians, who erred from the true doctrines of Christ and excessive attachment to the Mosaic law, were distinguished from their brethren generally, whose opinion was, that the system established by Moses had been abrogated by Christ. These Nazarenes or Ebionites, however, though commonly set down among the sects of the apostolic age, really belong to the second century, in which they first attracted notice.

Among the Christian sects that arose in this century [second], the first place is due to those Jewish Christians, whose zeal for the Mosaic law severed them from the other believers in Christ. The rise of this sect took place in the reign of Adrian. For, when this emperor had wholly destroyed Jerusalem a second time, and enacted severe laws against the Jews, the greater part of the Christians living in Palestine, that they might not be confounded with the Jews, as they had been laid aside the Mosaic ceremonies, and chose one Mark, who was a foreigner and not a Jew, for their bishop.

This procedure was very offensive to those among them whose attachment to the Mosaic rites was too strong to be eradicated. They therefore separated from their brethren, and formed a distinct society in Peraea, a part of Palestine, and in the neighbouring regions; and among them the Mosaic law retained all its dignity unimpaired.

[A footnote says: Se Sulpitius Severus, *Historia Sacra*, 1. ii, c. 31, p.245 (p.381, ed. Hornii, 1647). He says, "Adrian stationed a regiment of soldiers as a constant guard to prevent all Jews from entering Jerusalem; which was advantageous to the Christian faith; because, at that time, nearly all (the Jewish Christians) believed in Christ as God, yet with an observance of the law." Tr.]

This body of people, who would unite Moses and Christ, was again divided into two classes, differing widely in their opinions and customs, the Nazarenes and the Ebionites. The former are not reckoned by the ancient Christians among heretics, but the latter are placed among those sects which subverted the foundations of religion. Both sects used a history of Christ or a Gospel, which was different from our Gospels.

Greeks Titled Them Christians

The word Nazarene was not the name of a sect, but was equivalent to the word Christian. For those who bore the title of Christians among the Greeks, were by the Jews called Nazarenes, which was far from disagreeable to them. Those who retained, after separating from their brethren, this first name for our Lord's disciples, being the very one imposed on them by the Jews, believed Christ to be born of a virgin, and to be in some way united with the divine nature. And although they would never discard the ceremonies proscribed by Moses, yet they did not obtrude them upon the Gentile Christians. They rejected, moreover, the additions made to the Mosaic ritual, by the doctors of the law and the Pharisees. It is therefore easy to see why the other Christians in general judged more favourably of them.

Whether the Ebionites derived their name from a man called Ebion, or were so denominated on account of their poverty, either in regard to property or sentiment, it is uncertain.

[A footnote states: "They are more than once mentioned by Tertullian, who always speaks of them as having received their appellation from their founder, Ebion." Bp. Kaye's Tertullian, p.471: "Tertullian is the first who makes mention of a founder, named Ebion, and others have followed him in this account. Better informed writers, such as Iraeneus and Origen, know of no such person; and it is clear that the invention of such a person arose from the not understanding the name of Ebionite. Origen gives us the proper derivation of the term, namely, from the Hebrew "Ebion," "poor." (Rose's Neander, 2. 10)]

But they were much worse than the Nazarenes. For though they supposed Christ to be an ambassador of God, and endowed with divine power, yet they conceived him to be a man, born in the ordinary course of nature, from Joseph and Mary. They maintained that the ceremonial law of Moses must be observed, not by the Jews only, but also by all who wished to obtain salvation; and, therefore, St. Paul, as the most strenuous opposer of the law, they viewed with abhorrence. Nor were they satisfied with the mere rites which Moses appointed, but also observed, with equal veneration, the superstitious rites of their ancestors, and the customs of the Pharisees, which were added to the law.

[A footnote states: "Epiphanius treats largely of the Ebionites in his Haeres. 30. But he is worthy of no credit for he acknowledges that he has joined the Sampsaean and the Elcesaites with the Ebionites, and that the first Ebionites did not hold the errors which he attributes to the sect."¹³ (The correctness of Epiphanius, as a historian, is often called in question; and perhaps justly. But if the term Ebionites designated a variety of minor sects, all of them Jewish Christians; and if some of these sects had, in the fourth century, imbibed Gnostic sentiments, unknown to the original Ebionites, then Epiphanius may here be entirely correct, which others suppose to be the fact. See Neander, as cited above, Note Tr.)]

Burton's Early Records

Lectures upon the Ecclesiastical History of the First Three Centuries, by Edward Burton, relates:

In whatever year we place the death of Clement, he witnessed an event, which must have been watched by Christians with peculiar interest, the final destruction of Jerusalem. I have already stated it not to be my intention, as indeed my subject does not require me, to describe the horrors of that protracted catastrophe. I have mentioned the secession of the Christians

to Pella, which perhaps took place about the year 66: but though this town has been particularly named, it is impossible to conceive, that it contained all the Christians, who were before living in Jerusalem. [Naturally, it did not. Gibbon and many authors prove only the Jewish Christian Nazarenes fled there.]

It is probable, that Symeon, who was their bishop, and the leading members of the church, found an asylum in Pella, but many other towns in Batanaea and Decapolis, and the whole trans-Jordanic district, may have received some of the fugitives. The providential escape of these men, while the rest of their countrymen were dying by thousands, must have produced a great impression upon the inhabitants of those towns; and if we had any historical details of this interesting period, we should perhaps read of Christianity having made great progress in the country about Pella. The secession of the Christians continued at least till the destruction of Jerusalem in the year 72; some time after which (so great is the attachment of all men to their native country and their accustomed residence) they returned in considerable numbers, and took possession of the ruins, which Titus had left to mark the greatness of his conquest.

There can be no doubt that Symeon accompanied those of his flock, who returned to Jerusalem: and the church of Jewish Christians once more was seen to flourish in the place, which had been the first to receive, and the first to persecute the gospel.

There is, however, reason to fear, that this sojourn of the Christians in Pella, and then the neighboring towns, was productive of a consequence, which for some centuries inflicted evil upon the church.

Epiphanius is very minute in asserting that the Nazarenes and Ebionites took their rise soon after the destruction of Jerusalem; and that the founders of these sects were to be traced to the Christians, who fled to the neighbourhood of Pella. It might be wished, that chronological fact of this importance had come down to us upon better authority than the of Epiphanius [A footnote states: "Theodoret quotes Eusebius as saying that the Nazarenes began in the reign of Domitian. Haer. Feb. II. 2 p.219. They are, however, not mentioned in the History of Eusebius; and he places the Ebionites in the reign of Trajan, III. 27.] but in this instance he is so precise in his details, and he was so evidently following some written authority, that I should be inclined on the whole to receive his testimony as true. I am aware, that many writers have placed the Ebionites in the second century: and the whole of this subject has been so perplexed by the different views which have been taken of the tenets of the Nazarenes, that it is hopeless to attempt to bring so many disputes to a decision. I cannot, however, help, concluding that Epiphanius has preserved the true account and assuming, on his authority, that the Nazarenes and Ebionites appeared at the end of the first century, I shall endeavour to give some description of these two sects.

There can be no doubt, that the Ebionites were looked upon as heretics by all the Fathers: and it is also plain, that they spoke of them as a branch of the Gnostics: a remark, which is of essential use in investigating this branch of ecclesiastical history.

Epiphanius also considered the Nazarenes as heretics, and as resembling the Ebionites in some points, though at first their tenets were much less objectionable and this perhaps is a correct state of the case, as far as concerns the origin of these sects.

We know that the Nazarene was a name given in contempt to our Saviour; and that his followers were called Nazarenes in reproach long after they had been known among themselves by the name of Christians (Acts 24:5). It by no means follows, if human nature has been the same in all ages, that the party, to whom the

epithet was applied, looked upon it as a reproach: but still it is much more likely, that the Christians of Judaea, than those of Greece or Italy, should have been known by a title, which was taken from a Jewish town.

We have also seen in the course of these Lectures, (and the Acts of the Apostles are alone sufficient to prove it; Acts 21:20), that many thousands of the Jewish Christians continued for several years to retain their attachment to the Law of Moses.

If we may argue from what took place in Jerusalem when St. Paul arrived there in 53, neither James nor the elders of his church had ceased to conform in some points to the ceremonies of the Law. Such was the state of the Jewish Christians, when they fled to Pella before the destruction of Jerusalem.

With the usual zeal of persons who have changed their sentiments, they may have refused the name of Christians to those who still united the Gospel with the Law: and if the term Nazarene was applied by the more numerous party as a reproach, it would be sure to be received by the minority as a title of distinction. There is reason to think, that at first there was no other peculiarity in the tenets of the Nazarenes, except that they adhered to the Mosaic Law.

Epiphanius, who lived in the fourth century, is the earliest writer that speaks of the Nazarenes as heretics: and it is plain from his account, that they were not many in number. They appear to have been confined principally to the country, where they first appeared.

The appearance of the Ebionites is another interesting fact, which probably ought to fill up a blank in the last thirty years of the first century. Epiphanius, as I have stated, places their rise in the country near to Pella, which was occupied by the Christians from Jerusalem. It has been disputed whether there was ever a person called Ebion, from whom they received their name: but it is agreed on all hands, that Ebion was a Jewish word, which signified poor. It is impossible not to connect the Ebionites in many respects with the Jews: but at the same time they held opinions from which an orthodox Jew would have started with horror. It is sufficient to mention, that they treated the writings of the prophets with contempt, and denied their inspiration.

So also, while we find that the name of Jesus held a conspicuous place in their creed, we find them also believing him to be born of human parents, and maintaining that Christ was an emanation from God, which descended upon Jesus at his baptism. All these peculiarities are explained, when it is stated that the Ebionites were a branch of the Gnostics.

It may have been the success of Carpocrates and Cerinthus, which led some persons in the neighbourhood of Pella to embrace the heresy described above, as that of the Ebionites. The fugitives from Jerusalem, as I have already observed, could not fail to give a wider circulation to the gospel in that country: and while some became true disciples of Jesus, others, as is the case in the spreading of the new opinions, may have imperfectly learnt, or ignorantly perverted, the real doctrines of Christianity. It will be remembered also, that the native inhabitants of this country were not properly Jews: though the vicinity of that peculiar people could not fail to have imparted to them some Jewish notions and customs. The Ebionites, as they are represented by the earliest writers, exactly answer to this compound of imperfect Christianity and imperfect Judaism.

If they followed Cerinthus, it was merely in believing Jesus to have been born of human parents, and to have been united to Christ who descended upon him at his baptism: but their philosophical opinions, if the term can be applied to them, were less irrational, and more consistent with the Jewish scriptures:

and with respect to practice, the first Ebionites seem rather to have erred on the side of austerity than of indulgence.

It should not be omitted, that ecclesiastical writers have mentioned two divisions of the Ebionites: the ones which believed Jesus to have been born of human parents and the other which admitted his miraculous conception. The latter have been identified by some writers with the Nazarenes: but, if as is stated of the Ebionites, they paid no regard to the Jewish prophets; and if they believed Jesus and Christ to be two separate persons, it is evidently impossible to say that they agreed with the Nazarenes.¹⁴

Church Slept on the Job

Notice Matthew 25:1-5:

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

And five of them were wise, and five were foolish.

And they that were foolish took their lamps, and took no oil with them:

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.

While the bridegroom tarried, was it just the foolish who slumbered and slept? No! It doesn't say that, does it? It says, while the bridegroom tarried, they all – wise and foolish – slumbered. Even the true church slumbered.

Then when you're looking for the history of the true church, you're going to find out that for years and years they went to sleep on the job. They did not evangelize!

Revive Your Work!

Why do you think in Habakkuk, God said that He'd "revive His work in the midst of the years"? Would this be said if they were doing the work in all the time of the New Testament Church?

You might note that in Habakkuk 3:2, he says:

O Eternal, I have heard thy speech and was afraid: O Eternal, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

He is referring to God reviving His work in the midst of man's last century. He said that God would make known what is happening and what's going to happen in man's last years, in the day of His wrath. He requested that God remember mercy and hide His people in a place of safety.

Notice that he mentions this will be in the last years – in the midst of the last years. But your Bible says the church was going to go to sleep. They weren't going to be doing the work of God, and He would have to revive His work in the midst of those years.

And, yet, people heard Mr. Armstrong say the true gospel hadn't been preached in this world for 1800 years. They merely snicker, wonder, doubt or accuse at this.

Where did Herbert Armstrong get the idea he was the only one who had preached it in 1800 years? Out of the Bible! What did we just read there in Habakkuk 3? Did He say, of the Sardis Church, that He gave them an open door; that they were small in number, and that yet He

opened the doors that no man could close? He didn't say that at all about them. He didn't open a door getting the work done until the Philadelphia church. That's what your Bible says!

No one knew the key of prophecy. No one even knew about Israel. Why, the Sardis church never could have preached the gospel around the world as a witness. Neither could the church of Thyatira, or any other church. They didn't have the key of prophecy given to them.

They didn't know the key of David, spoken of in verse 7 [Rev. 3], so how could they have possibly preached the warning? How could they have made known what was going to happen?

Your Bible says that the gospel wasn't preached until the midst of the last years in the Philadelphia era.

Ebionite False Apostles

Revelation 2:2, says:

...and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars.

There were false apostles in the first stages of the church. God's servants tried the leaders of the Ebionites, who said they were apostles and that God had delivered them to a place of safety too.

That's a pretty strong argument. Here you have Ebionites right in Pella with you and they say (imaginatively):

Well, how do you account for this, you Nazarenes? We're here too. God sent us just as much as he did you. Why, our leader's an apostle just as much as yours is.

That's probably what they tried to say.

The Apostle John

They fled in 69 A.D. Was John in Pella with them? The Apostle John wasn't even dead until 96-100 A.D., but he was already further than Pella. He was already up into Turkey, taking the Apostle Paul's place.

The Apostle Paul was put to death in 64 A.D., five years before the destruction. So, God took John out of Jerusalem earlier, and put him in Paul's place. Polycarp was already up there as John's disciple.

John says in Rev. 2:3: "[You] have patience, and for my name's sake hast laboured, and hast not fainted." So, the first stage of the Church did labor for awhile. They did work for a time. They did evangelize for a while. But it was in their stage that it went to sleep. It was in their stage that the work ceased being done.

He said, in verse 4, that "nevertheless, I have something against thee." They had lost the gospel preaching. "Because thou hast left thy first love," of converting people (verse 4 again). They had lost their desire to get the people to know the truth as they knew it.

When did they lose their first love? They lost it in the Ephesian stage. God told them to:

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of His place, except thou repent.

That's the most important part of the whole story here in church history. Any time the church didn't repent, change, and keep the whole truths they had, they ceased being God's true church.

Waldensian Example

To illustrate this, even the noted Waldensians became watered down doctrinally and joined the Protestant Movement in 1655.

Belcher says, in his *Religious Denominations*, that the first accounting of the Seventh Day Baptists in Germany was in the sixteenth century. Well, 1655 is in the seventeenth century. The Waldensians joined the Protestants in 1655.

The true Waldensians were moved out of that area into Germany in 1600. So you see, anything you read about the Waldensians from 1600 on, you're not reading about the true church. You're reading about the lazy, watered-down, corrupted, degenerated followers who kept Sunday and all the other pagan days along with the rest of the world.

This historian (Belcher) relates the story of the Seventh Day Church in Germany and gives you every minister until the church arose with which Mr. Herbert Armstrong became associated. He wrote a denominational history of all denominations and included the history of the Seventh Day Baptists, as they were called in that day.

He testifies to the fact that in 1818, they had a general conference; and they rejected the name Sabbatarian.

Paulician Example

God inspired John to write that if they didn't "repent and do the first works, I will...remove thy candlestick..." The Paulicians began to let down; they had a man among them who was fed up with persecution and began building an army. Sergius, one of their ministers, did this. He became so fed up with persecution, he said, "There are enough of us. Why don't we just build our army and put a halt to this?" So, he built an army.

He was a general and a preacher at the same time. One hundred thousand Paulicians were there. And he built up enough of an army that he conquered many Greek and Turkish armies.

They weren't the true church any longer after 700 A.D. The true church went up into Bulgaria and became known as the Bogomils. Some of these were certain groups of the Paulicians. However, for the majority, whatever you read about the Paulicians from 700 A.D. forward is of no worth or value. It just isn't the true church.

Apostate Church History

Even when you read about the Waldenses or Paulicians, when they were the true church, you know what you're going to find out? Let's look at Rev. 2:8:

And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead and is alive:

[9] I know thy works, and tribulation, and poverty, (but you are rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

While giving the history of the true church, God also preserved the history of the false church in Revelation 2 and 3. God knew Satan would destroy every book that was written about the lost century. God had the history of the lost century put in the Bible where the great false church never did look for it.

If John had tried to write up a large church history and say to all the true Christians that the Universal Church, founded by Simon Magus in 33 A.D., was beginning to do "this, that, and the other thing," it would have been in vain. So, God hid the history in the Bible and John wrote all about it in Revelation 2 and 3.

Notice the first mention says that some tried to say they were apostles and they were found liars. In verse 6 [Rev. 2], he said the people were following the deeds of the Nicolaitanes. The next stage is Satan's church, verse 9 [Rev. 2].

Here the people say they are Jews, yet they are not. They're the synagogue of Satan. In verse 12, he says of Pergamos, "I know thy works, and where thou dwellest, even where Satan's seat is." They had held fast God's name and hadn't denied His faith.

Spiritual Fornication Foretold

You will read about spiritual fornication when you read about the Paulicians, the Bogomils, and about the history of the church. Don't be surprised when you read that they went to a Catholic church to keep from being martyred. Don't be surprised if you read that they let the Catholics baptize their children to keep from being martyred. Don't be surprised if you read the history of the true church and it says they escaped martyrdom by going to the Catholic church, although they met on their own and followed their own beliefs as well.

Notice what is said in verse Rev. 2:14:

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, ...

So hast thou also them that hold the doctrine of the Nicolaitanes, which I hate.

Repent; or else I come unto thee quickly and will fight against them with the sword of my mouth.

When the Bogomils began to be persecuted and when John Huss and some of the other reformers began to crop up in Bulgaria, then God moved the true church down to northern Italy under the leadership of Henry of Lauson and Arnold of Brescia. That was the first stage of the Thyatira Church. The second stage was the Waldensians, which was far greater.

In verse 19 [Rev. 2], he says, "I know thy works, and charity, and service, and faith, and thy patience, and thy works." Histories tell you the Waldensians had that true charity and service. Their works were "the last to be more than the first." The last stage of the Thyatira Church was bigger than the first.

Reformation Prophesied

God said He still had a few things against them. The Waldensian had allowed the Catholics to teach and seduce his servants. They allowed their members to sit in that false church. They allowed their members to sit there and eat the communion, their sacrifice to their idol god, Jupiter. That is what He had against them.

Verse 21 does not talk about the Waldensians, however. It talks about the Catholic church only. "I gave her space to repent of her fornication; and she repented not." He gave her a chance to repent, but she didn't. He cast her into a bed and everyone who wanted to commit fornication with her, and those that did would have to suffer tribulation. He would destroy her and her children (the Protestants), for He was the one "which searcheth the reins and the hearts."

So, when you look for the history of the true church, don't be dumbfounded when you read the Waldensians, some of their members, sat right in the Catholic church, let the Catholics baptize their children, ate the bread right off the Catholic communion altar. Don't be surprised when you read those things. Your Bible says they did! They were weak – afraid of dying – and would rather cater to certain degrees than be martyred.

Candlestick Removed

Watch! When an era gets to a certain place, it begins to go downhill, to degenerate, to become Protestant. God rejected them and left them, and they were no longer the true church. This is the most difficult thing in church history: dividing how long they were the true church and when it branched out and removed and planted in another area. But even these seven churches show that the church was the true church in different areas.

What are these seven churches? Cities on a mail route in Turkey, one going right after the other along the route. Then what about the true church? The same way – it started out down in Jerusalem, moved up to Pella in 69 A.D., stayed there until 370 A.D., moved up to Berea, and then to Turkey in the days of the Paulicians. But then, when this Sergius came along and built an army due to his weariness of persecution, God moved some of the Paulicians out into Bulgaria. The Paulicians from 700 on were never the true church.

Then you read about the Bogomils in Bulgaria. They were Jewish Christians; they were a sect.

John Huss came along. The Reformation came to swallow up the true church. That's really the chief reason the Reformation came. It did swallow up the Waldenses and the Bogomils and some of the previous stages of the church. Satan did succeed, but just before he did swallow them up, God took a branch of Bogomils and moved them down to northern Italy. Henry of Lauson was the first minister of the Thyatira age. When he died, his student took his place. His name was Arnold of Brescia. Together their ministry lasted for only about seventy years. So, from about 1000 to 1070, they were known as Henricians and Arnoldists. After that, they were known as Waldensians when Peter Waldo, in 1170, set aside all of his wealth as a rich man of France and gave it all to the poor and left France, went over to Italy, and became a part of the Waldensians. They did a fine job until up in the 1500's. At that time, they began to reform, began to degenerate, and began to be like the rest of the world. They also began to get an army and their own government in order to resist the persecution. But, God had already taken a number of them and removed them into Germany where they were known as Anabaptists, or Sabbatarians. They preached there and even one of Martin Luther's best friends, Carlstadt, was a Sabbath-keeping Anabaptist.

Roger Williams

Were you aware of the fact that King James I of England practiced footwashing? Well, he did. Even Roger Williams (who founded the Baptists in Rhode Island as the free church, as the place for refuge from persecution, to get away from all the habits of the other more accepted churches) came to a little-known ending. He moved down to Rhode Island to establish a free colony for religious worship. And when all the others came down there and he saw what a mess he'd made, he repented of it and was baptized over again by a Seventh Day

Anabaptist. That's recorded in the eleventh edition of the Encyclopedia Britannica.¹⁵ Roger Williams, a great Baptist, was rebaptized!

Rhode Island Sabbath Keepers

Did you know that at one time the governor of Rhode Island, by the name of Ward, was a member of the Seventh Day Baptist Church? They were very strong in Rhode Island. That's exactly where the Seventh Day Adventists got their Sabbath, when they were going around to Protestant churches preaching about the second coming of Christ. They received an invitation to come up to Rhode Island and preach. While they were there, these people they were preaching to began to talk about the Sabbath. William Miller accepted the Sabbath; but, they never had been and never became a part of the Church of God.

Summary

When you are looking for the history of the true church, don't look for it to be doing the work. It was asleep as far as the work is concerned. When you look for the name "Nazarenes" in its first stage, let history tell you where they went from the Nazarenes. Your Bible tells you plainly where they went, or your history books tell you. Don't let anyone delude you.

When an era of the church went afoul, the way the Waldenses did, God removed the lampstand and moved it (in this case, to Germany). Then the Reformation began to swallow up Germany. You notice that actually the Reformation followed the very steps of the true church! This began in Bulgaria where the Bogomils were! When they moved down into northern Italy, then you have reformers coming down there also, so they moved on up out of Switzerland to Germany.

Then you have the Reformation going up to Germany. So they fled Germany in the 1600's and got over to England. The Reformation spread on into England and there the national church found them so they fled to America in 1681 under Stephen Mumford. Reformers came right over there too. When you read that these churches allowed the Catholic church to baptize their children, don't be surprised. The Bible told you they would. When you read that the Waldensians formed an army, find out when, because that's after they ceased being the true church. If you follow these guide marks, you can find the true church from the false ones.

FOOTNOTES FOR CHAPTER 1

1. "Nazarenes," *Encyclopedia Britannica*, Vol.XIX-XX, p. 319
2. Edward Gibbon, *Decline and Fall of the Roman Empire*, Vol.I, (Chicago: Encyclopedia Britannica, 1952), pp. 530-531
3. "Ebionite," *Encyclopedia Americana*, 9th ed.
4. "Nazarenes," *Encyclopedia Britannica*, Vol.XIX-XX, p. 319
5. George P. Fisher, *Fisher's History of the Christian Church*
6. Richard Watson, *Biblical Theological Dictionary*, (New York: B. Waugh and T. Mason, 1833), pp. 687-688
7. "Nazarites," *Robinson's Comprehensive Critical and Explanatory Bible Encyclopedia*, p.696-697
8. "Nazarenes," *Unger's Bible Dictionary*, pp. 778-779
9. James Gardner, *Faiths of the World*, (London: Fullarton and Co., n.d.), p. 520
10. Martin Ruter, *Concise History of the Christian Church*, (New York: Carlton and Lanhan, n.d.), p. 46
11. Newton Brown, ed., "Nazarenes," *Encyclopedia of Religious Knowledge*, (Brattleboro: Brattleboro Typographic Co., 1838), p. 861-862
12. John Bishop, *The Ecclesiastical History of the 2nd and 3rd Centuries*, (Cambridge: J.J. Deighton, 1826), pp. 474-475
13. John Von Mosheim, *Institutes of Ecclesiastical History, Ancient and Modern*, (New York: Harper and Bros., 1858), pp. 128-129
14. Edward Burton, *Ecclesiastical History of the First Three Centuries*, (Oxford: John Henry and Jim Parker, 1860), pp. 260-264
15. "Roger Williams," *Encyclopedia Britannica*, 11th ed., XXVIII, p. 682-683

CHAPTER II PAULICIANS

Church In Wilderness

As a result of the Council of Nicea, 325 A.D., the great false church commenced 1,260 years of tribulation against God's Church (Rev. 12:6). The true church fled into the valleys and mountains of Europe and Asia Minor. So it isn't going to be as obvious as it was when we read about the Nazarenes – that they were Jewish Christians; that they kept the Sabbath; they kept the laws of Moses; they kept other basic traits which would designate them as Judaizing Christians. But the true church, beginning in 325 A.D. fled into the valleys and mountains of Asia Minor and Europe. It is going to be much more difficult to trace some of the minute points of doctrine. You will not find any other church that would agree with the doctrine we are going to read of the Paulicians.

Bible Description

Notice what John wrote to the next age of God's Church...the church at Pergamos:

I know thy works and where thou dwellest, even where Satan's seat is; and thou holdest fast my name and hast not denied my faith.

Pergamos was Satan's seat of worldly human government for that province. It was the capital city of the Eastern part of the Roman Empire of that province, of the Eastern Roman Empire. Just as the local church at Pergamos was situated in a city where Satan swayed human politics, so the next work of God's Church occurred within the bounds of Satan's government, the Eastern Roman Empire where a small body of God's people was found. In reading about the Paulicians, you read that 100,000 of them were martyred by one ruler. Yet you read in the later history of the Paulicians that they were fighters; that they joined the Turks in war. That is the thing you have to trace in the Pergamos age of the church – when the Paulicians ceased being the true church. When they went back to the basic doctrines, the basic truth that marked them as God's Church, when they began to go astray, when they began to drift from the Truth, then God began to use another group to become the true church. It is very easily traceable, as I will show you.

It was about 650 A.D. that God, as if by a miracle, raised up among the scattered remnants of His Church at Capadocia and Armenia, a man who revitalized His people and spread the Gospel. This well-educated man, by the name of Constantine of Mananali was given a gift of portions of the Bible.

Background

We learn from the Encyclopedia Britannica, 11th edition, article Paulicians:

An evangelical Christian church spread over Asia Minor and Armenia from the 5th century onwards.

Notice the date ties in exactly with the ending date of the Nazarenes. They lasted until the end of the 5th century. They were an evangelical Christian church. They were in Asia Minor. That's where the Nazarenes removed to at the time they were beginning to be infiltrated by the Elkasites.

The first Armenian writer who notices them is the patriarch Nerses II in an encyclical of 553 where he condemns those "who share with Nestorians in belief and prayer, and take their breadofferings to their shrines and receive communion from them, as if from the ministers of the oblations of the Paulicians."

This man first wrote the history, or had a comment about the Paulicians, in 553 so that they must have been there earlier than this.

Fellowship With False Church

Notice, this church wasn't pure the way the church at Smyrna was. It wasn't pure in the way the church at Philadelphia was. This church, as you will notice a little later, had fellowship with the universal church. Rather than be martyred, they allowed their children to be baptized and allowed things like that to be done by the universal church. He says,

I have a few things against you.

You have among you people at Pergamos, among the true church, those who were holding the doctrine of Balaam. Of course, the big argument at this time in history in the 5th century was whether idols should be allowed in the universal church worship, or whether they shouldn't be. One of the main ways to trace the Paulicians is by their objection to idols and images, because that is the main thing that is mentioned. He doesn't mention the synagogue of Satan. That was already formed in the days of the Smyrna age. He doesn't talk about the deeds of the Nicolaitanes, because that was already formed in the days of the apostles, in the days of the Church at Ephesus. By now, he is emphasizing the doctrine of idolatry, the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel. This is the error, the fault, he found with the Paulicians. They ate things sacrificed to idols! They committed fornication spiritually, with the universal church, the false church around them! That was the doctrine of Balaam – idolatry.

You also have those who hold the doctrine of the Nicolaitanes, which, of course, is the universal church. Some of them even went along with some of the doctrines of the universal church, which thing God hates. He told them to repent or He would come quickly and fight against them with the sword of His mouth, which He did. He condemned them and actually disqualified them from being the true church and had to remove the church, which was in the same area, up into another area.

The two churches mentioned here changed right in the middle of their own stage, as you will notice in the Thyatira stage. He mentions two separate stages in the Thyatira church. He does the same thing in Pergamos because He said He would come to them with the sword of His mouth and would judge them unworthy of being the true church any longer when they began to get disgruntled, unhappy and aggravated with all the martyrdoms and began to fight. Yet we read here in the beginning that the Paulicians opposed war and bearing arms. Yet, later they were warriors, fought against the Romans and joined other armies.

One of their so-called religious leaders was one of the top generals of the Turks.

First Noted In 553

With that to look for, let's read about what he says about the Paulicians:

The first Armenian writer who notices them is the patriarch Nerses II in an encyclical of 553, where he condemns those "who share with Nestorians in belief and prayer, and take their breadofferings to their shrines and receive communion from them, as if from the ministers of the oblations of the Paulicians." The patriarch John IV (in 728) states that Nerses, his predecessor, had chastised the sect, but ineffectually; and that after his death (in 554) they had continued to lurk in Armenia, where, reinforced by Iconoclasts who were people opposed to images and idols driven out of Albania of the Caucasus, they had settled in the region of Djirka, probably near Lake Van. In his 31st canon, John identifies them with the Messalians, as does the Armenian Gregory of Narek (in 950).

By that time (950), they had already ceased being the true church, as we will see later.

In Albania, they were always numerous. We come now to Greek sources. An anonymous account was written perhaps as early as 840 and incorporated in the Chronicon of Georgius Monachus. This known as Esc was edited by J. Frederich in the Munich Academy...It was used by Photius in 867 bk. i, chs 1-10 of his Historia Manicheorum, who, having held an inquisition of Paulicians in Constantinople was able to supplement Esc. with a few additional details; and by Petrus Siculus in 868. The latter visited the Paulician fortress Tephrike to treat for the release of Byzantine prisoners.

This is the later history, when they had ceased being the true church, because as long as they were the true church, they didn't fight or take prisoners.

Missionaries To Bulgaria

His history of the Manicheans is dedicated to the archbishop of Bulgaria, whither the Paulicians were sending missionaries.

Notice that!

The Paulicians were, according to Esc., Manicheans, so called after Paul of Samosata [there we must be careful, because he never was the leader of the true church] son of a Manichean woman, Callinice. She sent him and her other son, John, to Armenia or "seedplot" in Phanarea.

Founded By Paul or Constantine?

This is one idea of how the Paulicians began. It isn't the true idea. This is trying to tie the Paulicians into an earlier day. They didn't want to tie them in with the Nazarenes of the 5th century, so they tried to trace them back to Paul of Samosata who lived in 250 A.D.

One Constantine, however, of Mananali, a canton on the western Euphrates 60-70 miles west of Erzerum, was regarded by the Paulicians as their real founder.

Notice the Britannica says that by the Paulicians themselves, they regarded Constantine of Mananali as their real founder. So, be careful when reading about the Paulicians that you don't get Paul of Samosata in as one of the founders of the church.

After 1200, we can find no trace of them in Armenian writers until the 18th century, when they reappear in their old haunts. In 1828, a colony of them settled in Russian Armenia, bringing with them a book called the KEY OF TRUTH.

This source states that they kept the Days of Unleavened Bread and the Passover on the 14th.

Regarding Paulician beliefs, we have little except hostile evidence, which needs sifting. They anathematized Mani [so, any book you read that states they were Manicheans is totally in error].

The KEY OF TRUTH

The KEY OF TRUTH teaches that after Adam and Eve sinned and their children, they became slaves of Satan until the advent of the newly created Adam, Jesus Christ. "Except Gregory Magistros, none of the Armenian sources lays stress on the dualism of the Paulicians!"

Number 2. They blasphemed the virgin, allegorizing her as the upper Jerusalem, in which the Lord came in and went out, and denying that He was really made flesh of her. John IV records that in the orthodox Armenian church of the 7th century, many held Christ to have been made flesh in but not of the virgin; and Armenian hymns call the virgin mother church at once Theotokos and heavenly Jerusalem. It is practically certain that Paulicians held this view.

They allegorized the eucharist and explained away the bread and wine.

They denied that we ought to offer bread and wine as a sacrifice. It is just symbolical. It is not offered as a sacrifice and it is not transferred into the literal Christ, either.

Such allegorization meets us already in Origen, Eusebius and other early fathers, and is quite compatible with that use of a material eucharist, which Nerses II attests among the Paulicians of the early 6th century, and for which the KEY OF TRUTH provides a form.

So, they considered it merely an allegory...the Passover...that it was symbolical, it was a material eucharist, literal material wine and bread, and that is all, and that it just reminded us of something. It was not a sacrifice, but reminded us of something. This man attests that it was held among the Paulicians of the early 6th century, which would put it in the 500's A.D.

This is the most accurate account of the Paulicians, because it was written by Paulicians and God caused it to be lost in history until 1828 when it was uncovered in Armenian Russia.

The Thronraki, according to Gregory Magistros, hold that "Jesus in the evening meal, spoke not of an offering of the mass, but of every table." We infer that the Paulicians merely rejected the Eucharistic rites and doctrines of the Greeks. According to Gregory Magistros the Thronraki would say: "We are no worshippers of matter, but of God; we reckon the cross and the church and the priestly robes and the sacrifice of mass all for nothing, and only lay stress on the inner sense."

Number 4.

They assailed the cross. We ought not to worship the tree, because it is a cursed instrument. John IV and other Armenian writers report the same of the Armenian Paulicians or Thronraki, and add that they smashed up crosses when they could.

So Gregory Magistros reports the Thronraki as saying, "We love Paul and execrate Peter." But in the KEY OF TRUTH, there is little trace of extreme hostility to Peter. It merely warns us that all the apostles constitute the church universal and not Peter alone. The Thronraki equally denied the name of the church to buildings of wood or stone, and called themselves the Catholic Church.

They explained away baptisms as "words of the Holy Gospels," citing the text, "I am the living water." So, the Thronraki taught that the baptismal water of the church was "mere bathwater," that is, they denied the character of a reserved sacrament. But there is no evidence that they eschewed water-baptism. The modern Thronraki baptize in rivers and in the 11th century, when Gregory asked them why they did not allow themselves to be baptized, they answered: "You do not understand the mystery of baptism. We are in no hurry to be baptized. Baptism is death."

They permitted external conformity with the dominant church and held that Christ would forgive it. The same trait is reported of the Thronraki and of the real Manicheans.

Notice this! Their justifying reasoning went:

You didn't do it in your heart...it's alright to go ahead and let them dunk you. That's just a pool of bath water anyway. It doesn't hurt you as long as you are pure in your heart.

They rejected the order of the church, and had only two grades of clergy, namely associate itinerants and copyists.

Remember, by that time they are not the true church any longer, so we should no longer trouble ourselves with what they say about the Paulicians in the day of Sergius.

They called their four original founders apostles and prophets, titles given also in the KEY OF TRUTH to the elect one.

Origin

What was the origin of the name Paulician? The word is of Armenian formation and signifies a son of Paulik or of little Paul; the termination "IK" must here have originally expressed scorn and contempt. Who, then, was this Paul? "Paulicians from a certain Paul of Samosata," says Esc. "Here, then, you see the Paulicians, who got their poison from Paul of Samosata," says Gregory Magistros.

But, according to their own historians, they claim that their head and leader, the founder, was Constantine of Mananali.

They were thus identified with the old party of the Pauliani, condemned at the first council of Nice in 325.

The Nazarenes lasted all the way to the 5th century, so the true church were never the Pauliani. They never were followers of Paul of Samosata. They never were known by these close, similar names. Satan tried to hide the history of the true church, just like he tried to hide the history of the founding of his church. But these Pauliani and the Paul of Samosata have nothing to do with the Paulicians.

They were thus identified with the old party of the Pauliani, condemned at the first council of Nice in 325 and diffused in Syria a century later. They called themselves the Apostolic Catholic church, but hearing themselves nicknamed Paulicians by their enemies, probably interpreted the name in the sense of "followers of St. Paul."

That is why they thought people called them Paulicians, not because of any Paul of Samosata. That is a true quote. That is why the Paulicians say that others called them Paulicians.

Christ Rose The Third Day

Certain features of Paulicians noted by Photius and Petrus Siculus are omitted in Esc. One of these is the Christhood of the fully initiated, who as such ceased to be mere "hearers" and themselves became vehicles of the Holy Spirit. As Jesus anointed by the Spirit became the Christ, so they became Christs. So Gregory of Narck repeats the taunt which the Arab Emir addressed to Smbat their leader, as he led them to the execution: "If Christ rose on the third day..."

Notice that! They stated this against this one leader, Smbat, who was leader of the Paulicians. This Arab leader, when he was martyring Smbat said,

If Christ rose on the third day, and you call yourselves Christ, I will slay you and bury you; and if you shall come to life again after thirty days, then I will know that you are Christ even though you take so many days over your resurrection.

Spiritual Worship-Not Images

The former scruple, however, was not confined to Paulicians, for it inspires the answer made by Eusebius, bishop of Thessalonica, to the emperor Maurice, when the latter asked to have relics sent to him of Demetrius the patron saint of the city. Eusebius said: "While informing your reverence of the faith of the Thessalonians of the miracles wrought among them, I must yet, in respect of this request of yours, remark that the faith of the city is not of such a kind that the people desire to worship God and to honour His saints by means of anything sensible. For they have received the faith from the Lord's holy testimonies, to the effect that God is a spirit and those who worship Him must worship Him in spirit and truth.

Church Not The Building

Manicheans, Bogomils, Cathars and Paulicians, for like reason, denied the name of church to material constructions of wood and stone.

Water Baptism

Did the Paulicians [like the Cathars who in so much resembled them] reject water baptism? And must we so interpret the clause ix. of Esc.? Perhaps they merely rejected the idea that the numen or divine grace can be confined by priestly consecration in water and by mere washing of the body, and sees in the rite no opus operatum, but an essentially spiritual rite in which "the king releases certain rulers from the prison of sin, the Son calls them to himself and comforts them with great words, and the Holy Spirit of the king forthwith comes and crowns them and dwells in them forever."

Doctrines In 600's

It is then on the whole probable that the Paulicians who appear in Armenian records as early as 550 and were afterwards called Thonraki, by the Greeks by the Armenian name Pauliani, were the remains of a primitive adoptionist Christianity, widely dispersed in the east and already condemned under the name of Pauliani by the council of Nice in 325. A renegade Armenian Catholicos of the 7th century named Isaac has preserved to us a document which sums up their tenets. He adduces it as a sort of reductio ad absurdum of Christians who would model life and cult on Christ and his apostles, unencumbered by later church traditions.

Notice that! This historian in the 600's A.D. listed their doctrines and adduces it as part of Christians who would model their life and cult on Christ and His apostles, unencumbered by later church traditions.

It runs thus: "(1) Christ was thirty years old when He was baptized. Therefore they baptize no one until he is thirty years of age. (2) Christ, after baptism, was not anointed with myrrh nor with holy oil; therefore, let them not be anointed with myrrh or holy oil. (3) Christ was not baptized in a font, but in a river; therefore, let them not be baptized in a font. (4) Christ when He was about to be baptized, did not recite the creed of the 318 fathers of Nice; therefore shall they not make profession of it. (5) Christ, when about to be baptized, was not first made to turn to the west and renounce the devil and blow upon him, nor again to turn to the east and make a compact with God. For He was Himself True God. So, let them not impose those things on those to be baptized. (6) Christ, after He had been baptized, did not partake of His own body. Let them not so partake of it. (7) Christ, after He was baptized, fasted 40 days and only that; and for 120 years such was the tradition which prevailed in the church. We, however, fast 50 days before Pascha.

This, of course, was not a fast, but was another of the pollutions, along with Lent abstaining from certain things for 50 days. There is quite an argument in history about people who did so for 40 days, and others for 50 days.

(8) Christ did not hand down to us the teaching to celebrate the mystery of the offering of bread in church, but in an ordinary house and sitting at the common table. So, then let them not offer the sacrifice of bread in churches. (9) It was after supper, when His disciples were seated, that Christ gave them to eat of His own body. Therefore, let them first eat meats and be seated, and then let them partake of the mysteries. (10) Christ, although He was

crucified for us, did not command us to adore the cross, as the Gospel testifies. Let them, therefore, not adore the cross. (11) The cross was wood. Let them, therefore, not adore a cross of gold or silver or bronze or stone. (12) Christ wore neither humeral nor amice nor maniple nor stole nor chasuble. Therefore, let them not wear these garments. (13) Christ did not institute the prayers of the liturgy or the holy epiphanies, and all the other prayers for every action and every hour. Let them, therefore, not repeat them, nor be hallowed by such prayer. (14) Christ did not lay hands on patriarchs and metropolitans and bishops and presbyters and deacons and monks, nor ordain their several prayers. Let them, therefore, not be ordained nor blessed with these prayers. (15) Christ did not enjoin the building of churches and the furnishing of holy tables and their anointing with myrrh and hallowing with a myriad of prayers. Let them not do it either. (16) Christ did not fast on the fourth day of the week and on the Paraskeve. Let them not fast either. (17) Christ did not bid us pray towards the east. Neither shall they pray towards the east."¹

Remove Into Thrace

In Witnesses For Christ, by Backhouse and Tylor, we read in the 11th edition that these Paulicians were transplanted into Thrace. Let's notice something about them.

Transplanted from Thrace, the Paulicians gradually made their way into Western Europe. Taking their course from Dalmacia, they spread into Italy, a soil prepared to receive their tenets. A craving for spiritual knowledge and more soul satisfying food than the ephite church was able to supply had arisen and many of the clergy even were ready to welcome a protest against the ecclesiastical corruption. Some of the sects which now made their appearance sprang up independently of Oriental influences.

Condemned War

This is where the Manicheans came in and the Samonians which followed Simon Magus with the Babylon mysteries. Notice what this text says.

Some of the sects made their appearance, sprang up independently of Oriental influences.

Notice some of these he lists that had no Oriental influence.

Many of the Cathari derived no more from the Paulicians than their first impulse and their acquaintance with the Bible. All, however, agreed in disclaiming those dogmas which had been engrafted in the primitive faith.

Notice that both the Cathari and the Paulicians agreed in that they disclaimed dogmas that had been engrafted into the primitive faith together with the hierarchal system.

They seem to have rejected or wildly distorted the whole old testament revelation and yet at the same time to have accepted precepts of Christ in their faithful and literal sense, condemning war.

Notice that! Condemning war! That isn't the only history which proves that because the Paulicians were originally martyred and condemned because they would not fight.

Condemning war, the shedding of blood, and all of these oaths, beyond the simple Yea and Nay.

Notice that distinguishing trait, that he mentions here about the Paulicians, as well as the Cathari, who had moved up into Europe. They condemned war, shedding of blood and all oaths beyond a simple Yea and Nay.

There must, then remarks Meander, have been something peculiarly effecting and animating in the private assembly of these heretics.

Notice, they had private assemblies. They didn't welcome the public. Meander says here that there must have been something peculiarly effecting and animating in their assemblies.

Picture Of Meeting

The doors were closed and the walls hung with lights. The brethren in devout silence, formed a circle into which the president, holding a copy of the gospels in his hand, introduced a novice. After a short discourse in which he exhorted him to ground his belief and hope of eternal salvation on God alone.

Not on any priest, ritual or physical rigamarole.

He set the book on his head, prayed the Lord's prayer and uttered over him the first words of the gospel of John. The new member then gave to the president and to all in succession, the kiss of brotherhood. They united in prayer and he was henceforth regarded as a brother. For awhile, these sects were suffered to increase without being regarded as heretical, for they waged no open war with the church. They frequented the public worship in order to escape suspicion and if questioned about their faith, they would even repeat the apostles' creed.

We expected that, did we not? Did you not expect that from what we read in Revelation 2? They frequented the public worship to escape suspicion and if questioned, they would repeat the apostles' creed. In their heart they did not believe it anyway. God would not condemn them to spare their life, so therefore it was okay.

Beliefs Recorded By Enemy

It was only in secret that they sought to disseminate their tenets and their inobtrusive piety and active benevolence had won for them the love and esteem of men before the discovery of their heresy. The new opinions first made their appearance in Italy in 945. Otto, bishop of Versali, first wrote to his flock, "There are amongst you many persons who despise the divine service of the church. These men who utter only words of brute ignorance and simplicity, you forsaking your holy mother the church and the priests called prophets. Besides agreeing with the Cathari, in regard to the sacraments and the unlawfulness of oaths and of taking of life, they maintain that man cannot be saved by faith without works, and that the church has no authority to persecute anyone, even the witches. They are reported to be decent in their

deportment, modest in their dress and discourses and irreproachable in their morals. Their bishops and deacons were mechanics who maintained themselves by their industry. By the year 1040, they had become very numerous at Milan which was their chief center. At the time of Heriburt, archbishop of Milan in 1028, there was a sect whose headquarters were at Castle Montfort near the town of Osti in Piedmont. Many of the clergy, as well as laity, were numbered amongst its adherence and it was protected by the nobles. If the account which their enemies give are at all to be relied upon, these enthusiasts were of a mystical kind, resembling those of the Ukites and Bogomils.

Cross Or Flame

The archbishop dispatched a military force against the castle which was taken and a number of prisoners were conveyed to Milan. They were led into the market place on one side of which was a cross. On the other side was a pile of burning wood. They were told to take their choice – either to bow before the cross and confess the Catholic faith or to plunge into the flames. A few chose the former but the greater number covered their faces with their hands and rushed into the fire and were consumed.²

These were the real Paulicians. Not the battling, bickering Paulicians who became politicians in Armenia.

Name Origin

The Catholic Encyclopedia, article Paulicians:

Dualistic, heretical sect derived originally from Manichism. The origin of the name Paulician is obscure. Gibbon, "Decline and Fall" says it means disciples of St. Paul. Their special veneration of the apostle and their habit of re-naming their leaders after his disciples lend some color to this view. On the other hand, the form and the name seems to have been used only by their opponents who held that they were followers of Paul of Samosata. The birthplace of the founder evidently suggested this. But there is no connection between their doctrine and his.

This Paul of Samosata used to be a Catholic bishop. Do you think he was the founder of the Paulicians? The Catholic Encyclopedia says there is no connection between their body of doctrines.

Manicheans?

They thought all matter bad – physical flesh, wood, stone. It seems therefore, obvious to count them as one of the many new Manichean sects.

So that's why they are called Manicheans...

It seems, therefore, to be obvious...

It doesn't seem obvious to me. Just because they thought there were two powers in the world, one the god of darkness and the other the God of light, one the God of heaven and the other the god of this world, he says therefore it is obvious that they had to be called new Manicheans. It isn't. They weren't.

In spite of their own denial, they were Manicheans and in spite of moderns who said they were not Manicheans.

So, this Catholic writer says it seems to have been obvious in spite of what they claim they weren't, in spite of what other historians and modern writers said about them, it seems obvious to the writers of the Catholic Encyclopedia they were just Manicheans.

The true baptism and Eucharist consisted in hearing his work. Many Paulicians nevertheless, let their children be baptized by the Catholic clergy.

That's the truth. The Bible said they did. So do the history books.

Summary Of Beliefs

They honored not the cross. They were iconoclasts, rejecting all pictures. The whole ecclesiastical hierarchy is bad, as also all sacraments and all rituals. They had a special aversion to monks.

Organization! Co-Workers

Their own organization consisted first of the founders of their sect in various places. These were apostles and prophets. They took new names after people mentioned by St. Paul. Thus Constantine called himself Sylvanus. Under the apostles and prophets were co-workers, fellow workers under the apostles and prophets, who formed a council and notaries who looked after the holy books and kept order at meetings. Their conventicles were called, not churches, but prayer houses. They maintained it was lawful to conceal or even deny their ideas for fear of persecution. Many of them lived exteriorly as Catholics.

That's their condemnation. That's what God had against them!

Their ideal was a purely spiritual communion of faithful that should obliterate all distinction of race. They would recognize no other name for themselves than Christians.

They would recognize no other name for themselves. The Catholics were Romans. They weren't Christians. They never did call them Christians.

Farnak sums them up as "dualistic Puritans and individualists and as an anti-hierarchal Christianity built upon the gospel and apostle with emphatic rejection of Catholic Christianity."

Early Pure Christianity

Since Gibbon, the Paulicians have often been described as a survival of early and pure Christianity.

Notice the one who establishes their purity above anyone else – Gibbon, an agnostic! He was impartial.

A survival of early and pure Christianity, godly folk, who clung to the gospel, rejecting later superstitions, who were grossly calumniated by their opponents. Conybeare thinks they were a continuation of the adoptionists. Dr. Adenea calls them, "in many respects Protestants before Protestantism."

This idea accounts for the fact that the sect has met, among modern writers, with more interest and certainly more sympathy than it deserves.

History

Constantine of Mananali, calling himself Sylvanus, founded what appears to be the first Paulician community at Kybosa, near Colonia, in Armenia. He began to teach about 657.

How did a previous text get this quote about the Paulicians in 550 from the early literature? Notice!

The Catholic Encyclopedia authors know they weren't founded by Paul of Samosata. They know that Constantine of Mananali was the original founder. These dates are inaccurate, however.

He wrote no books and taught that the new testament as he presented it should be the only text used by his followers.

You don't need any key to the Scriptures, or books to interpret the Bible!

The other Paulician apostles after Constantine were...

Notice! The other Paulician apostles. But there was no other apostle as long as Constantine was alive.

But when he was martyred, the next apostle after Constantine was Simeon called Titus sent by the emperor Constantine Pogoatus, 668 to 685, to put down the sect but converted to it. Then, after him Gegnesius an Armenian, who was surnamed Timothy; Joseph, surnamed Epaphroditus; Zachary, who was rejected by many and called a hireling.

Is that going to give us a key to when they ceased being the true church? Or when the Paulicians were moved up into Bulgaria?

Then Baanes and then Sergius. They founded six congregations in Armenia and Pontus. Constantine Sylvanus, after having preached for 27 years, and having spread his sect onto the western part of Asia Minor, was arrested by the imperial authorities by Simeon, tried for heresy and stoned to death. In 690, Simeon, himself, having become a Paulician, was also executed with many others.

Division Begins

The history of these people is divided between their persecutions and their own quarrels. An Armenian Paul thought by some to have given his name to the sect, set up a congregation of Episparis in the Armenian district of Thanaria in 715. His two sons, Gegnesius and Theodore quarrelled about his succession. Gegnesius went to Constantinople in 717 and persuaded the emperor, Leo III and the patriarch Germanus I that he was orthodox. Armed with an imperial safe conduct, he came to Mananali and succeeded in crushing Theodore's operation. After his death, his son Zachary.

See which one this Zachary descended from? From the one who got approval from the emperor and came back as orthodox. What happened to the other son? We shall prove they drove him up to Bulgaria!

After his death, his son Zachary, the hireling, and his son-in-law, Joseph Epaphroditus, again quarrelled, as to which would succeed. Zachary's party went under. Many of them were destroyed by the Saracens. Joseph founded communities all over Asia Minor. Then came Baanes. Under him, the sect decreased in numbers and influence. But certain Sergius Tychicus, who made a new schism, reformed and strengthened the movement in his party. The Paulicians were now either Baanites, the old party, or they were Sergites, the reformed sect.

Neither of them was the true church! It had already been transplanted.

Sergius was a zealot of the heresy. He boasted that he had spread the gospel from East to West, from North to South. The Sergites, meanwhile, fought against their rivals and nearly exterminated them. From the imperial government, the Paulicians met with alternate protection and persecutions.

This was after they ceased being the true church.

Constantine IV and still more, Justinian II, persecuted them cruelly.

Pergamos & Iconoclasts

Notice why the Bible waits until the Pergamos era before it forecasts the doctrine of Balaam, and idolatry. Because they didn't have idols in the days of the church when it was at Smyrna. They didn't try to bring idols into the Catholic Church until this time.

The first iconoclast emperors were Leo III and his successors.

They protected the Paulicians, because they also objected to idols and images.

Conybeare counts these emperors as practically Paulicians themselves. Niceferus I tolerated them in return for their service as soldiers in Fyrgia and Lycoania.

But these were not the Paulicians who were the True Church any longer.

Michael I began to persecute them again and his successor Leo V, though he, himself, was an iconoclast, tried to refute the accusation that he was a Paulician by persecuting them furiously. A great number of them at this time rebelled and fled to Saracens. Sergius was killed in 835. Theodora, regent for her son Michael III, continued the persecution; hence, a second rebellion under one Karbeas, who again led many of his followers across the frontiers. These Paulicians, now bitter enemies of the empire, were encouraged by the caliphs. They fortified a place called Tephrike and made it their headquarters. From Tephrike, they made continual raids into the empire, so that from this time, they formed a political power to be counted among the enemies of Rome. We hear continually of wars against the Saracens, the Armenians and Paulicians.

They are not the same Paulicians that were the true church. In reading about the Paulicians, be careful as to how late it is quoting from history.

False Paulicians

Heretics, but not rebels, they lived in groups throughout the empire. Constantine V had already transferred large numbers of Paulicians to Thrace. John I sent many more to the same part to defend against the Slavs. They founded a new center at Philippolos, from which they terrorized their neighbours.

Any time you read of Paulicians of Philippolos, they are not the true Paulicians.

In Armenia, the sect continued in the Thonrakitesi, founded by a certain Smbat in the 9th century. Conybeare attributes to this Smbat a work, the KEY OF TRUTH.

Notice! This is in a different area. These are not the same Paulicians up in the area defending against the Slavs and against the Romans, but these are a totally different group. This Smbat was not a descendant of any of this line of the so-called apostles of the Paulicians. He wasn't in that line whatsoever, and he wrote the KEY OF TRUTH. It accepts the Old Testament, so when you read they rejected the Old Testament, it is not so. Right in the KEY OF TRUTH, which is their own statement of their belief, they accept the Old Testament, and the sacrament of baptism. It states even in the KEY OF TRUTH, itself, that they keep the Passover on the 14th and the Days of Unleavened Bread.

Bogomils From Paulicians

This work especially has persuaded many writers that the Paulicians were much maligned people, but in any case, it represents a very large stage of their history. From this time, the Paulicians practically disappear from history, but left traces of their heresy in Bulgaria, the Bogomils sect which lasted through the middle age, but spread to the West.³

Now notice what happened to the Bogomils. This says the Paulicians left traces of their doctrines in Bulgaria, where the Bogomils were the same people. It even says the Bogomils spread to the West in the form of the Albigenses, and the other Manichean heresies, which is the continuation of the Paulicians.

The New International Encyclopedia adds:

Paulicians: Representing the contemporary usages and beliefs of the Paulicians in Armenia, survivals of ancient baptismal and ordination forms are found.

I thought they didn't believe in baptism. I thought they didn't believe in the ritual baptism. They didn't believe it was a physical ritual.

Ancient writers like Petrus Siculus and Photius in the 9th century say that Paulicianism arose in Armenia some 200 years before their time.

Notice that! They are men who lived in the 9th century! They say the Paulicians arose 2 centuries before the 9th century, which would be in the 7th century. It didn't arise in the days of Paul of Samosata in 260. That's a cinch.

Ancestored Bogomils & Albigenses

In the 8th century and again in the 10th century, some of them removed from Asia Minor to the upper part of the Balkan Peninsula to serve as an outpost against the Slavic tribes of the North and thus a considerable Paulician population was established in Europe. Their influence penetrated into Bulgaria and here, no doubt, is one source of those Medieval movements, generally classed as Manicheans, which included the Bogomils and Albigenses.⁴

The Chosen Messenger Of Truth

In his *Decline and Fall of the Roman Empire*, Edward Gibbon gives unprejudiced facts:

Under the grandson of Meraclius, in the neighbourhood of Samosata, more famous for the birth of Lucian than for the title of Assyrian kingdom, a reformer arose esteemed by the Paulicians as the chosen messenger of truth.

What a title for God's apostle of any era, as even today. The chosen messenger of truth.

In his humble dwelling of Mananali, Constantine entertained a deacon who returned from Syrian captivity and received the inestimable gift of the New Testament, which was already concealed from the vulgar, by the prudence of the Greek and perhaps of the nostic clergy. These books became the measure of his studies and these books of the New Testament became the rule of his faith and the Catholics who dispute his interpretation, acknowledge that his text was genuine and sincere. He attached himself with peculiar devotion to St. Paul. The name of the Paulicians is derived, by their enemies, from some unknown and domestic teacher, but I am confident that they glorified in their affinity to the apostle of the Gentiles. His disciples, Titus, Timothy, Sylvanus and Tychius were represented by Constantine and his fellow-laborers. The names of the apostolic churches were applied to the congregations in which they assembled in Armenia and Capadocia. In the gospel and the epistles of St. Paul, his faithful followers investigated the creed of primitive Christianity and whatever might be the success, a Protestant reader will applaud the spirit of inquiry. He spoke against the spurious gospels, the epistles and the acts, which in the first age had overwhelmed the orthodox code. He spoke out against the theology of Manis.

Were they Manicheans, if he spoke out against the theology of Mani?

He spoke out against the authors of kindred heresies of the Manicheans. The early separation of the gnostics had preceded the establishment of the Catholic worship. And, he spoke out against the gradual innovations of discipline and doctrine. They were strongly guarded by habit and aversion as by the alliance of St. Paul and the evangelists. The objects which had been transformed

by the magic of superstition, appeared to the eyes of the Paulicians in their genuine and naked colors.

Idolatry

An image made without hands was the common workmanship of a mortal artist, to whose skill alone the wood and canvas must be indebted for any marital value. The miraculous relics were a heap of bones and ashes as far as they were concerned. They were destitute of life or virtue or of any relation perhaps with the person to whom they were ascribed. The true and vivifying cross to them was a piece of sound or rotten timber. The body and blood of Christ to them was just a loaf of bread and a cup of wine, the gift of nature, and the symbols of grace. The mother of God was degraded from her celestial honours and immaculate virginity. The saints were no longer solicited to exercise the laborious office of mediation in heaven and mystery upon earth. In the practice, or at least in the theory of the sacraments, the Paulicians were inclined to abolish all visible objects of worship and the words of the gospel in their judgment were the baptism and communion of the faithful. We cannot be surprised that they should have found in the gospel the Orthodox mystery of the trinity. But instead of confessing the human nature and substantial sufferings of Christ, they amused their fancy with a celestial body that passed through the virgin like water through a pipe.

See, that's the way they explained the virgin Mary and the birth of Christ. That Christ came through Mary like water passing through a pipe. He wasn't part of the pipe, but just passed through the pipe. Mary wasn't immaculate, didn't have any immaculate conception, and that's for sure.

With a fantastic crucifixion, they eluded the vain and impudent mouths of Jews. Their belief and their trust was in the Father and Christ, of the Father of the human soul and the Father of the invisible world. But they, likewise, held a stubborn and rebellious substance, the origin of a second principle of an active being who has created this visible world and exercises His temporal reign till the final condemnation of death and sin. The apostolic labors of Constantine Sylvanus soon multiplied the number of his disciples. Many catholics were converted or seduced by his arguments.

Spiritual Power

He preached with success in the region of Pontus and Capadocia which have long since imbibed in the religion of Zoroaster. The Paulician teachers were distinguished only by their scriptural names, by the modest title of fellow pilgrims, by the austerity of their lives, by their zeal or knowledge and the credit of some extraordinary gifts of the holy spirit.

Maybe they were healers, or maybe they spoke in languages?

But they were incapable of desiring or at least of obtaining the wealth and honors of the Catholic prelacy.

They didn't want it. He says they were unable to acclaim that much money, prestige and power.

Such anti-Christian pride they bitterly censored and even the rank of elders or presbyters was condemned as an institution

of the Jewish synagogue. The new sect was loosely spread over the provinces of Asia Minor to the Westward of the Euphrates. Six of their principle congregations represented the churches to which St. Paul had addressed his epistles and their founder chose his residence in the neighborhood of Colonia.

The Giant Of Heresy

After a mission of 27 years, Sylvanus, who had retired from the tolerating government of the Arabs, fell sacrifice to Roman persecution. The laws of the pious emperors, which seldom touched the lives of less odious heretics, prescribed without mercy or disguise, the tenets, the books and the persons. The books were delivered to the flames and all who should presume to secrete such writings or to profess such opinions were devoted to an ignominious death. A Greek minister, armed with legal and ministerial powers, appeared at Colonia to strike the shepherd and to reclaim if possible, the lost sheep. By a refinement of cruelty, Simeon placed the unfortunate Sylvanus before a line of his own disciples, who were commanded as the price of their pardon and the proof of their repentance, to massacre their own spiritual father. They turned aside from the impious officer, the stones dropped from their filial hands and of the whole number, only one executioner could be found, a new David, who, as stated by the Catholics, "boldly overthrew the giant of heresy." This apostate, Justus, again betrayed his unsuspecting brethren and a new conformity to the acts of St. Paul may be found in the conversation of Simeon.

Even Gibbon mentions this is a new conformity to the way Paul was martyring true Christians. On the way with a decree to martyr many of the true Christians, Paul was converted himself.

So Simeon, like the apostle Paul embraced the doctrine which he had been sent to persecute. He renounced his honors and fortunes and acquired among the Paulicians the fame of a missionary and a martyr. They were not ambitious of martyrdom, but in a calamitous period of 150 years, their patience sustained whatever zeal could inflict, and power was insufficient to eradicate the obstinate vegetation of fanaticism and reason. From the blood and ashes of the first victims, a succession of teachers and congregations repeatedly arose.

Of the later Paulicians Gibbon bears witness:

The neighboring hills were covered with the Paulician fugitives who now reconciled the use of the Bible and the sword.⁵

They did not earlier. As he says, they now reconcile the use of bible and sword.

Schaef-Herzog Encyclopedia of Religious Knowledge, article Paulicians:

A dualistic sect from the Orient, whose name was derived for their respect for the apostle Paul rather than from their third leader, the Armenian Paul, as Phodius and Petrus Siculus affirm in history. The founder of the sect was a certain Constantine who hailed from Mananali, a dualistic community near Samosota. Upon the basis of the former, he vigorously opposed the formalism of the church, regarding himself as called to restore the pure Christianity of Paul.

Beliefs Of Paulicians

Doctrines: Little is known of the tenets of the Paulicians as we are confined to information in respect of their opponents.

That is why so many errors are imputed to them. Their history was written by this one man who went down to destroy them, as well as other opponents.

Their society was dualistic. There are two principles, two kingdoms.

Do you believe that? The Bible says there are two kingdoms. Have you ever read in your Bible about Satan's kingdom being divided against itself? Do you read in your Bible that Satan has ministers, about his churches? You certainly do. Read II Corinthians 11.

The evil spirit is the author of and the lord over this present visible world. The good spirit of the future world. Of their views about the creation of man, little is known. The Paulicians accepted the four gospels, the 14 epistles of Paul, epistles of John, James, Jude, epistles of the Laodiceans which they profess to have, which was really written by Polycarp. [It isn't a part of the true Bible, because it wasn't of the Bible days, but it was written by a true minister, Polycarp.]

They rejected the title "mother of God," they refused all worship to Mary. Christ came down to emancipate man from the body and from the world which was evil. The reference for the cross was looked upon as heathenish. [The Baptists wouldn't admit that, would they? The Adventists have crosses on their churches, yet both trace their history through these same Paulicians.] Their places of worship they called places of prayer, and they did practice marriage. [So whatever you read contradicting that, just disregard.] The Paulicians were not a branch of the Manicheans! They even condemned Mani's comparing them to Budhas? [Remember that!] Mertoï, Mersheim, Gibbon and others regard the Paulicians as the forerunners of the Cathari, the Albigenses. In the 7th Council of Twin of 719, the Catholic Church forbade all intercourse with Paulicians.⁶

That was in 719! Their history did not begin in 800 or 900 then, if they were condemned by Catholic letter in 719.

In the Cyclopedia of Religious Knowledge, by Sanford, we read about Paul of Samosota and find that Paul of Samosota was not a Paulician. We will show you where they drew the line between the two.

Paul of Samosota, a heretic bishop of Antioch in 262 A.D. denied the distinction of three persons in the trinity.

This is why they called the Paulicians descendants of Paul of Samosota then. He was a dualist, he denied three persons in the trinity. Reading further about the Paulicians.

Attend Catholic Churches

A dualist sect which originated about the middle of the 7th century. It is uncertain from whom they derived their name; whether from one Paul of Samosota or the second of the name, from Paul of Armenia. The second man of the same name was a predominant member of the sect at the beginning of the 8th century.

He was their third apostle. He could not name a sect after the third apostle when they were known by that name even before the first apostle.

Or they got the name from the Apostle Paul himself, whose teachings they pretended to follow. They were the exponents of reformed and scriptural religion. They rejected the sacraments, they attacked the use of images and the growing [Notice that; the growing!] veneration for the virgin Mary.

That was not even heard of up until 800 or 900 A.D. but notice that! This says it began to be a growing veneration for the virgin Mary.

They considered it allowable to attend Catholic churches and allowable to conceal their true views by equivocation and deceit.

We read that in Revelation 3! It said they committed fornication. It couldn't be adultery, because if you are a member of the true church, you're a virgin. You are not married, yet. And if you're not married, you cannot commit adultery, because adultery is committed after you are married. That's why it is called fornication.

Sect's Originator

The originator of the sect appears to have been a certain Constantine, a man of Manichean family.

Maybe his parents were Manichean, but that doesn't mean he was Manichean and everyone who was one of his students.

He lived about the year 653 at Mananali, a village near Samosota. It happens that a copy of the gospel and Pauline epistles came into his possession.

Therefore, some claim he didn't believe in anything, but the gospels and Paul's writings. See why? Because that's what came into his possession. How is he going to read the book of Revelation, if he doesn't have one? How can he read I and II Peter if he was only given the book of Pauline writings and the gospel?

He diligently studies. His reading led him to denounce some of his hereditary belief.

Notice that! He renounced some of the errors he inherited from his father.

The new doctrine soon gained converts. Constantine settled at Carbosa in Armenia and assumed the name Sylvanus where he remained for 27 years until the year 684 when the emperor having heard of the progress of the sect, made an attack upon it. The emperor's officer, Simeon, captured Constantine, and a number of his followers and ranging the latter in line, ordered them to stone their leader. All, but one, refused, but by the hand of that one, his adopted son, Justus, the heresiarch fell.

The officer, Simeon, however, struck with their constancy, began to inquire into their Paulician doctrines, with the result he was converted and he succeeded Constantine as leader of the sect, under the name of Titus.

Justus, Simeon and many others were burnt and the remainder disappeared, but Paulicianism was not stamped out. A new leader

arose in the person of Armenian Paul under whom it soon recovered its strength. After his death, the sect grew corrupt.⁷

We learn from the Dictionary of Sects and Heresies, by Blunt, article Paulicians:

We find the Paulicians, while retaining characteristic errors of Manichean dualism, both renounced the dangerous dogma of the apostleship of Mani and explained or rejected the more odious portion of his teachings. The precise origin and date of the title Paulician is wrapped in some obscurity, but at any rate, the name is not older than the 7th century and the reign of Constance II.

Yet some try to tell you it goes back to Paul of Samosota, or someone else.

Its origin is attributed to one Paul, the son of a Manichean woman, named Callinice. This story rests, however, on no solid foundation and is probably a Western invention. Even if such a person as this Paul did exist, his name has been eclipsed by the more fruitful labors of Constantine, who must be looked upon as the real founder of the Paulician sect.

Constantine

For 27 years, from 660 to 687, this Constantine, or Silvanus as he was afterwards called, labored to erect the Paulician church starting from Mananali near Samosota. He preached throughout Armenian Pontus and the success of his missionary enterprise was so great, that it at length provoked the interference of Constantinople.

An imperial commissioner, by name Simeon, was dispatched by Constantine Pocopodnius, IV of the Heracleian emperors to Colonia, the scene of this preacher's latest success. But the conduct of the Paulicians, [Remember what we read before...their diligence, their persistency, their unwaveringness] so favorably impressed him that he exchanged the role of persecutor for first the role of convert, subsequently, for that of martyr. An apostate, Justus, betrayed his former brethren and enabled the Byzantine government everywhere to detect and punish the heresy.

Notice how they were detected and punished by Justus, an apostate who betrayed his own former brothers, Remember what it said in Matthew 24.

Because the love of many shall wax cold, they shall betray one another.

That happened!

Whatever was the origin of the Paulician name, it is certain the heretics claimed the special protection or a monopoly of the pure doctrine of the apostle of the Gentiles, but notwithstanding this claim and notwithstanding the invariable assumption by their leaders of names which like Silvanus, Tychicus, Titus and Timothy are peculiarly connected with the mysteries of St. Paul, the tenets of the Paulicians were distinctively Manichean and by no means Pauline.

What is meant by Pauline theology? Is there any such thing? They, however, repudiated the apostleship of Mani.

Then follows a quote from the original Greek statement right out of their persecutor Photius, who came down and wrote the history, when he was persecuting them and lived among them about 80 years.

Except that they rejected his original inspiration, they differed as to dogma from the old Manicheans. They despised the cross and the Valentinian doctrine that the spiritual Christ passed the body of the virgin like water through a pipe. They were naturally accused of insulting the memory. They excluded their ministers or scribes from all government in their communities, who bore the humble title of fellow voyagers. Above all, they were iconoclasts and placed the scriptures in the hands of the laity.

Transplanted As Bogomils

From the close of the 7th century to the middle of the 9th, the Paulicians suffered continuous and unremitting persecution.

Notice, when they began to conform and become like the politicians of the government, they were no longer persecuted. From 800 on, they weren't the true church.

Even heretical emperors were unable to afford them much protection because as iconoclasts they were too unpopular to venture the open tolerance of an odious heresy, and the orthodox princes had no temptation to be lenient.

The close of the 10th century is marked by a rise in Bulgaria of an obscure body of dissenting heretics, circumstances strongly testifying to the robust condition of Paulicians.⁸

Brown's Encyclopedia of Religious Knowledge draws the distinction between the Paulianists and the Paulicians. The Paulianists were the followers of Paul of Samosota. This is what is said about the Paulianists:

A sect so-called from their founder, Paulus Samosatenus, or Paul of Samosata, a native of Samosata, elected bishop of Antioch in 262. His doctrine seems to have amounted to this – that the son of the holy spirit exist in God in the same manner as the faculties of reason and activity do in man. Christ was born a mere man, but that the reason or wisdom of the Father descended into him and by him, wrought miracles upon earth and instructed the nations, and finally that on account of this union of the divine word with the man Jesus, Christ might, though improperly, be called God. It is also said that he didn't baptize in the name of the Father and the Son, which is the reason the council of Nice ordered those baptized by him re-baptized. Being condemned by Dionysus Alexandrynus, in a council, he adjured the errors to avoid disposition, but soon after, resumed them, and was actually deposed by another council A.D. 369. He may be considered as the father of the Cicinians?

The Encyclopedia defines the Paulicians as:

A numerous body of Greek Protestant dissenters, in the 6th and following centuries.

Remove To Bulgaria

The empress Theodora and the emperor Michael in 845 did oblige them to be converted or to quit the empire, upon which

several of them were put to death, and more retired among the Cericans, but they were neither all exterminated nor banished. During these sad commotions, the Paulicians toward the conclusion of this century, spread abroad their doctrines among the Bulgarians.

Notice that!

Many of them either from a principle of zeal for the propagation of their opinions or from a natural desire of fleeing from the persecution which they suffered under the Grecian yoke, retired about the close of the 11th century from Bulgaria and Thrace and formed settlements in other countries.

Now notice what happened! When did the Bogomils leave Bulgaria? We find here about the close of the 11th century, from Bulgaria and Thrace. They retired and formed settlements in other countries. I wonder where. Where were the Waldenses? In Italy.

Their chief migration from Bulgaria was to Italy, whence in process of time, they sent colonies into almost all other provinces of Europe.

From Peter Waldo out of Italy, to Carlstad in Germany! They

formed a considerable number of religious assemblies, adhered to their doctrine, and afterward were persecuted with the utmost vehemence by the Roman pontiffs.

Patarini Means Sabbath Keepers

In Italy, they were called Patarini.

This name means "Sabbath keepers." Well, if these Patarini came from the Bogomils, I wonder if the Bogomils kept the Sabbath? If the Bogomils came from the Paulicians, I wonder if they kept the Sabbath? According to the KEY OF TRUTH, they kept the Passover and the Days of Unleavened Bread. But, I wonder if they kept the Sabbath? We will find out.

In Italy, they were called Patarini, from a certain place called Patarini, being a part of the city of Milan, where they held their assemblies.

Didn't we just read that is where they fled? That was one of their strongholds – Milan.

In France, they were called Albigenses. They have been accused of Manicheism, but it is believed this is only a slanderous report raised against them by their enemies, and that they were for the most part men who were disgusted with the doctrines and ceremonies of human invention.

They refused to worship the virgin Mary and the cross, which was sufficient in those days to procure for them the name atheist. They also refused to partake of the sacraments of the Greek and Roman churches, which will account for the accusation that they rejected them altogether.⁹

His ending statement is:
See Waldenses.

Bible Reading Unlawful

Continuing from Brown's Encyclopedia, article Constantine of Mananali:

Constantine, also called Silvanus:

An eminent reformer and martyr of the 7th century, and founder of the sect of Paulicians. Born in Mananali an obscure town in the vicinity of Samosota. His conversion is thus related: A Christian deacon, who had been a prisoner among the Mohammedans about the year 660, returning from Sycia, was entertained by Constantine. From this stranger, Constantine received the precious gift of the New Testament in its original language. But even at this early age, it was so concealed from the people that Peter Sibulus [remember, he was the one sent down to martyr them and exterminate them, so we have to be careful when we read anything he says about them] to whom we owe most for our information on the history of the Paulicians, tells us the first scruples of a Catholic, when he was advised to read the Bible was "it was not lawful for us profane persons to read those sacred writings, but for the priests only."

That is the way they explained it.

Indeed the gross ignorance that pervaded Europe at that time rendered the generality of people incapable of reading that or any other book. But even those who could read were dissuaded by their religious guides. Constantine, however, made the best use of his present. He studied the New Testament with unwearied diligence and more particularly, the writings of the apostle Paul, from which he endeavoured to deduce the system of worship and doctrine divinely revealed. He investigated the creed of primitive Christianity, says Gibbon. The knowledge thus attained Constantine gladly communicated to others around him.

Miracles Performed!

A Christian church was collected and several rose among them, qualified for the work of the ministry. New churches were formed and Christianity in its primitive simplicity and power revived.

Did they do miracles, have healings, speak in languages? What else would you call "extraordinary gifts of the Spirit" as Biggon called it, or as Brown calls it, "primitive simplicity and power."

Was widely diffused through Armenia, Pontus and Capadocia. Constantine, who had assumed or received the name Silvanus, was at length seized at Colonia by the arm of persecution. By a refinement of cruelty he was placed before a line of his disciples who were commanded, as a price of their own pardon and proof of their repentance, to massacre their spiritual father. They turned aside from the impious officer, the stones dropped from their hands and of the whole number, only one man named Justus could be found base enough to become his executioner. Thus, after the evangelical labor of 27 years, this venerable leader of the Paulicians fell a martyr to the truth of the gospel.¹⁰

From Chambers Encyclopedia, we glean the following:

Paulicians: An ancient sect of the Eastern empire who by the Catholic writers are reckoned an offshoot of the Manicheans.

Modern Historians Testimony

It is proper, however, to notice that a very different view of the character and doctrines of the Paulicians had been advocated by such modern writers on ecclesiastical history as Giesler and Neander, according to whom they had their origin from one Constantine of Mananali, an Armenian who had received two volumes as a present, one containing the four gospels and the other the epistles of Paul and who afterwards assumed the name of Paul in testimony of his great veneration for that apostle.

Notice the modern historians on the grounds of archaeology and other books, which had been uncovered, and the KEY OF TRUTH was already uncovered in 1828, have proven that the Paulicians were not descendants of Paul of Samosota. They were not those people at all. They were founded by Constantine of Mananali. Apparently God allowed the Catholics to hide this until 1828, when the KEY OF TRUTH was discovered.

The distinctive characters of his doctrine and that of his followers were the rejection of the worship of the virgin, the saints and the cross, the denial of the material presence of Christ in the eucharist and the assertion of a right freely to search the scriptures and that the charge of Manichean was falsely brought against them by their persecutors.¹¹

Origin Of Soul & Body

Johnson's Universal Cyclopedia clarifies the following points:

Paulicians: A dualistic sect of the Eastern church, originated in Armenia in the middle of the 7th century in the village in Armenia, of Mananali near Samosota, where lived Constantine Silvanus, its founder, who preached in that locality from 657 to 684 when he was stoned for heresy. Our knowledge of the sect comes from their enemies and is defective as well as viciated by prejudice but it seems to be proved they were dualists. They held that the soul proceeded from God, but the body from the evil one.

Paul said the spirit wars against the flesh and the flesh against the spirit and these are contrary the one against the other.

They denied the perpetual virginity of Mary and they opposed Mariolatry, the doctrine of the atonement and the church view of the sacraments. The founder had put an inordinate value on the Pauline epistles and so did his followers.

Devout Bible Students

They were zealous for the scriptures and they were held in honor by those among them who were their copiests and circulated the copies of the Bible. They had no sacerdotal casts, but pastors and teachers and they were devout Bible students.

After it had spread quietly in Armenia for about two centuries and now and then persecuted by the Byzantine emperors, the empress Theodora martyred 1,000,000 of them.

But by the time of Theodora, they had begun to bear arms and the true church had been removed from among them.

And in Bulgaria, remnants of the sect were found as late as the 16th century. In the 13th century, Paulician ideas were introduced to Europe by those who returned with the Crusaders and such sects as the Cathari and Bogomils had Paulician elements.¹²

They did not have Paulician elements. They were truly descendants of the Paulicians.

Public Worship Free From Ritual

In the Encyclopedia Americana, article Paulicians:

A different view has been taken by modern ecclesiastical historians. According to these writers, the sect was founded by one Constantine of Mananali, who conceived a great a veneration for the apostle of the Gentiles, that he assumed his name. They rejected the adoration of the virgin and they rejected the adoration of the saints, rejected homage to the cross, did not recognize any priestly dignity and their public worship was altogether free from ritual.¹³

Name Origin

In Kurtz's Church History, article Nostic and Manichean Heretics:

The Catholics, this sect called Romans, gave them the name Paulicians.

See how they received that name. The Catholics, whom this sect called "Romans." All right, if you are going to call us Romans, we will label you for what you are. You are Paulicians. They did not give themselves that name.

But they designated themselves Christians.

Yes, the Bible had said they had not denied His name. And when you read about the Paulicians, that is one thing that is mentioned quite often. They were named Paulicians by the Catholics. They considered themselves Christians and they would not call the Romans "Christians." They called them Romans.

They gave their leaders and congregations the titles of the companions of Paul and of the places he labored. Their form of worship was very simple and their church government modeled after that of an apostolic time.

They protested against the many ceremonies of the Catholic Church and against the honor they paid to the images, relics and saints. They also enjoined diligent study of the scriptures. They attached great importance to fasting. Later investigations fail to discover any traces of Manichean tenets in their system.

See, later investigations show that it was a Catholic farce to try to hide the real foundation of that church.

The only historical fact established is that the sect was founded by Constantinus of Mananali who took the name of Silvanus.¹⁴

Hallam relates in his History of the Middle Ages:

A sect denominated Paulicians. Their tenets are not to be collected with absolute certainty. There seems, however, to be sufficient evidence that the Paulicians, though professing to acknowledge and even to study the apostolic writings, ascribed the world to be an evil deity.

They said the world was Satan's. Satan is the god of this world, but it doesn't mean he created it (2 Cor. 4:4).

These errors exposed them to a long and cruel persecution during which a colony of exiles was planted in Bulgaria. The Paulicians may be traced up the Danube River, through Hungary and Bavaria or some times taking the route of Lombardi into Switzerland and France, and Northern Italy.

In the last country, especially in its Southern and Eastern Provinces, they became conspicuous under a variety of names such as Paterins, but above all, Albigenses. It is beyond a doubt that many of these sectaries owed their origin to the Paulicians.

Notice how many historians say this.

The appellation of the Bulgarians was distinctively bestowed upon them and according to some writers, they acknowledged a patriarch or primate resident in the country of Bulgaria. Though the derivation of these heretics called Albigenses from Bulgaria is sufficiently proved, it is by no means to be concluded that all those who incurred the same imputation either derived their faith from the same country or had adopted the Manichean theory from the Paulicians. Those who were absolutely free from any taint of Manicheism are probably called Waldenses, a name perpetually confounded in later times with the Albigenses. The distinguishing of the sects probably was of separate origin, or at least different tenets.¹⁵

FOOTNOTES FOR CHAPTER 2

1. "Paulicians," *Encyclopedia Britannica*, 11th ed., Vol. IX, pp. 959-962
2. Edward Backhouse, *Witness for Christ*, (London: Hamilton Adams & Co., 1885) Vol. II, p. 428
3. "Paulicians," *Catholic Encyclopedia*, Vol. XI, pp. 583-585
4. "Paulicians," *New International Encyclopedia*,
5. Edward Gibbon, *Decline and Fall of the Roman Empire*, (Chicago: Encyclopedia Britannica, 1952), Vol. II, pp. 57-63
6. "Paulicians," *Schaef-Herzog Encyclopedia of Religious Knowledge*, Vol. VIII, pp. 417-418
7. "Paul of Samosata," *Cyclopedia of Religious Knowledge*, p. 830
8. "Paulicians," *Dictionary of Sects and Heresy*
9. "Paulicians," *Encyclopedia of Religious Knowledge*, Vol. VIII, pp. 417-419
10. "Constantine of Mananali," *Encyclopedia of Religious Knowledge*, p. 410
11. "Paulicians," *Chambers Encyclopedia*, Vol. VI, pp. 118-119
12. "Paulicians," *Johnson's Universal Cyclopedia*
13. "Paulicians," *Encyclopedia Americana*, 1909
14. W. Robertson Nicoll, *Kurtz Church History*, (London: Nodder & Stoughton, 1844), p. 423
15. Henry Hallam, *History of the Middle Ages*, (New York: D. Appleton & Co.), Vol. II, p. 820

CHAPTER III

BOGOMILS

Remember what God said to the church of Pergamos:

These things saith he which hath the sharp sword with two edges;

I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith..."

[Rev.2:12-13].

So, they did maintain the true name, Church of God. They kept themselves in the true name. They believed you have to have the faith of Christ – that Christ has to come and live His life in you.

One thing we are going to see about the Bogomils is that they were looked on as radicals. In fact, some information you may have a hard time understanding because opponents got the wrong idea from what they believed. They thought that to believe Christ had to come and live in you was reincarnation of a unique type.

Entrance of Images and Idols

Notice the outstanding points about these people. They dwelt where Satan's seat of rule was. They held fast to the true name and that Christ had to live in you – that Christ has to live His life over again in you spiritually.

Then reference is made to the one man who was martyred where Satan's throne was. And God had a few things against them. They had, within the Paulicians, allowed themselves to be misconstrued as Catholics. They allowed the universal church to baptize, also to give communion to some of their members in order not to be picked out as Paulicians.

"You have them there that hold the doctrine of Balaam" (Rev. 2:14). These were among the true members. The great debate which dwelt in this age of church history from all sources was the great struggle with images and idols. The great struggles previous to this dealt with the person of Christ, the trinity, and also the Passover. These were the two main arguments in the church system at this time. At this time, the main struggle and debate was over what is designated the iconoclast movement, or whether you should allow idols, images, crosses and beads in the church worship service. Even the Bible points out that in this church age, the Paulicians were contaminated by this doctrine of Balaam, which dealt with idolatry and eating things sacrificed to idols, Christmas dinners. So they ate of the communion tables of the idols and they committed spiritual fornication with the churches around them rather than be persecuted and martyred.

Nicolaitanes

Actually, when you begin to deal with the Bogomils, you deal with a different persecution because with the Paulicians the main persecution was by the universal church, whereas with the Bogomils, the main persecution was by the Greek Orthodox church. That was their main difficulty. In addition to this struggle, of spiritual fornication and allowing their members to eat of the table of idols, they also had among them those who had the doctrine of the

Nicolaitanes which God hates and is actually paganism – the Babylonian mysteries tied in with the name of Christ and the name of religion. That is what the doctrine of the Nicolaitanes really was.

God said they had to repent or he would come to the Paulicians and Bogomils and would fight against both those churches with the sword of His mouth dealing with condemnation and His judgment upon them. Then He says if any of us have ears, we should hear what the Spirit says to these churches and if any people overcome that particular stage or attitude, they will be given to eat of the hidden manna.

From Blunt's Dictionary of Sects and Heresies, the article on "Athingaini" (or as in some "Athynгани" or "Athynгany"): "A title bestowed in the eighth century upon [not the name they used for themselves] a sect of the Paulicians which rose in Asia Minor."¹

So, notice when this particular section of the true church came up in this area. They were called by different names. They were not called the same in every place. We saw in Turkey, or in the region of Greece, they were called "Paulicians," but down in Asia Minor in the region of Constantine Pogonatos, 668 to 685 A.D., they were given the title of "Athingani." They began to be so called in the days of the Empress Irene, who was from 797 to 802 A.D.

As you remember, that is about the date when the Paulicians began to take up arms and units in an army – began to unite with the Saracens and actually war against the Romans and ceased being the true church.

Varied Names of Separatists

One section of them were moved into Bulgaria and this one captain began to lead them as warriors. Then notice! In Asia Minor they began to be called "Athingani." In the days of the Empress Irene, around 800 A.D., they acquired the name of Attingians, another name. The more you look, the more names you come up with. "Attingians," or as this word means, "Separatists," because they rejected image worship.

So, notice the outstanding point mentioned here is the very thing the Bible mentions in tying in with Balaam, committing idolatry, committing spiritual fornication. So they were called "Separatists" because they rejected image worship. They also rejected the veneration of the cross, rejected the veneration of relics. So you see, the reason for which they were called "Separatists" was because of this doctrine of Balaam and they cut themselves off with all connection with the hierarchy of the dominant party. They were also called "Paulojohannites," or "Johanites."

Their distinctive practice, apart from other Paulician heretics, appears to have been that of baptizing with the words, "I am the living water," instead of the Catholic formula. So, that was the distinguishing trait about this particular sect of the Paulicians. They baptized with the words that Christ spoke, that Christ is the living water, instead of the rigamarole that the Catholics recite – the Apostle's Creed which Paulicians were against.

The True Name

Why did God put so much emphasis on the name of the church in Rev. 2 to 3? In John 17, in the last prayer, there are two words mentioned more than any others. The words "world" and "name." By what name? I have kept them in your name, Holy Father. I have given them your name. It is mentioned over and over in John 17. In the very last

prayer Christ offered before He was crucified, He asked that God would keep them in His name. That name would not be changed.

That is why, when you are reading in Rev. 2 and 3, you find so many references to it. They hadn't denied His name. They held fast to His name. That is why in these church histories you will find there is a great deal of confusion about the name and how they got the name. They called themselves the Church of God. As individuals, they are called Christians, but as a body there was only one name and that was "Church of God."

Dualists

We learn from Johnson's Universal Cyclopedia, in the article on "Bogomils": "...so named from their leader, the Bulgarian priest Bogomil, in the middle of the tenth century." Remember the date! We have previously seen that the Paulicians ceased being the true church after 800 A.D. This source says the Bogomils began to arise in the middle of the tenth century.

Their description: "A dualistic Manicheist sect" – two words we have dealt with already. "Dualistic" means there are two forces moving the world's activities: good force and evil force, or a good spirit and an evil spirit. There are good angels and there are evil angels. There are material things which are bad and not good for man, spiritual things are good for man. If you have that attitude, then you are called a dualist. If you think that your human nature is against your mind and you think you are actually a two-fold creature warring against yourself, then you are a dualist. "A dualist and a Manicheist" – a follower of Mani, which they of course always denied they were.

The Paulicians in the Key of Truth denounced Mani as fanatical and radical. But nonetheless, they are always called a dualistic Manicheist sect. They were first "of Thrace, Macedonia and Bulgaria." We have previously dealt with true believers in Thrace. "Originated in the early part of the tenth century, spread over Servia, Boznia, Dalmatia and Croatia...In the latter countries, the church was called Patarenes."

Actually, some of these names of the smaller segments give you the background of the doctrines of the true church better than the name of the larger segments because they called all the heretics in Bulgaria, "Bogomils." They called all the heretics in Italy, "Waldenses;" all the heretics in France, "Albigenses." Some church histories even admit such.

"The church in Boznia by itself had many adherents among the aristocracy ...It survived persecution, but when the Turks overran the country in 1463 [now remember the question we always ask – had the Bogomils ceased being the true church by then? Were the Bogomils still the true church in 1463? That is the date when the Turks overran the country], its members, almost to a man, became Mohammedans."

Saved by Christ's Life

Its principle doctrines were the origin of evil and the declension from God. Their docetic views of the person of Christ and all that. They affirmed that Christ saved all men by...by what do you think? By His death? No. That surprises people when Mr. Armstrong mentions you are not saved by the death of Christ. You are reconciled by the death of Christ, but we shall all be saved by His life. That's what the Bible says. Notice!

They had docetic views. Docetic? What does that mean? "They had docetic views about Christ, in that they affirmed that Christ saved men by His teaching." That's what saves you. That's what makes you righteous: living by God's word – by His ways, studying God's Word and putting into your life, by the teachings of Christ. All the way through the New Testament, it says that the scriptures are able to make you wise unto salvation. That seemed odd to the other churches – that the Bogomils had this docetic view: that they thought Christ actually ended up saving people by His way of living, by His living by the Scriptures, by His life and not by His death. "Also, the principle doctrines included the rejection of the sacrament, the rejection of the use of images in worship."

Here we have several outstanding things we want to remember:

Its principle doctrines were the origin of evil and declension from God – the principle which actually shows that man has drifted away from God and that is the cause of man's error; the cause of war and everything that is bad for man because man has turned away from God and from God's law and God's way.

I would have to say I believe that, too. I would have to say that I would be a Bogomil, too, if that particular thing is one of their points of belief.

"A religious sect which came into notice in the twelfth century." Notice, he did not say it began. It came into notice, became prominent. Actually, by the time it became prominent, it was not even the true church. That is why some of the things you read about them are not characteristic of the Bogomils whatsoever. Where was their chief seat? It was in Thrace.

Derivation of Bogomili Name

"They resembled the Paulicians." They had to resemble them, because they were the next step from the Paulicians. "Their name, derived from the Bulgarian word 'Gog', means "Lord and Milui", which means have mercy." Actually, then, the word "Bogomili" means "God have mercy" which refers, he says, to the frequency of their prayers. That is how they got the name, because they were so frequent in their prayers, so they called them, "God have mercy."

Satan's Origin

"The beliefs of their creed were as follows: 'Out of the Eternal divine essence [that is the way they described God – "The Eternal divine essence"], spring two principles.'" That is where they get this dualistic description of these of these people. Is this so? Is this the truth? "Out of the Eternal divine essence," spring two principles? That's right. God created Satan, but He did not create him as Satan. He created him as a light bringer, as an archangel, as one of His spirit servants.

"Out of the Eternal being sprang two principles: Satan and Logos. The former, Satanical, first good, afterwards rebelled." Do you see anything wrong with that? I don't, but to them, that was really radical and rabid.

Nevertheless, that is what they believed. They knew about Satan, and what he was before he fell. He was the one who fell, not Adam and Eve.

Satan Author of Human Nature

The former, Satanical, was good. He afterwards rebelled and then Satan created in opposition to the original spiritual universe – the human nature. Satan is the one who created that. These human beings, however, received from the Supreme Father, a life spirit. That was not of Satan. That part of man is of God.

[The mind, the character, the personality, is the part of man that Satan cannot lord over, unless you give it to him. So, they believe that there is a part of man that was received from the Supreme Father – that is life spirit.]

But even this very spirit, this personality, this character of man, was kept in slavery by Satan until the logos, or Christ, came down from heaven.

[Is that true? Did Satan have the world? Is he the god, the ruler, of the world? Was he the instigator of all that was human nature? Did not he take man in the first place and build his nature? He certainly did. (See Rev. 12) They said that Christ assumed a phantom body. What does that mean?]

That he broke the power of the evil spirit, who was henceforth called only Satan.

Did not Christ say that He triumphed over the powers and principalities and the authorities in Himself, in Colossians 2? And doesn't the Bible say that man was in prison; that Christ came to proclaim deliverance to the captives? And wasn't man in subjection to the Satanic world? And wasn't his character made by Satan until Christ came down and gave the power of the Holy Spirit by which we can be freed from that nature and from the world of Satan? In a way, would you say that Christ assumed a phantom body? He was God in the flesh. He did assume a body, in the way they word it, they say they believed He assumed a phantom body.

Laying on of Hands

"The Bogomili despises images and rejected the sacraments... Instead of baptism, they placed their hands on the head of the neophite." Is that one of the basic doctrines of Hebrews 6? But is that done instead of baptism, or is it done after baptism? We will prove from other records that they did believe in baptism. They did not believe baptism was a ritual. It was symbolic, spiritual, a matter of picturing a burial of your own nature. "Instead of baptism, they placed their hands and an apocryphal gospel of John on the neophrite, singing at the same time, the Lord's prayer." So, they had a prayer with the baptismal service. They laid hands on the newly baptized man, and they had a prayer along with it. They sang the Lord's prayer, which they repeated seven times. The number is rather significant, isn't it? Seven and five are twelve. What does the number twelve signify? It is always the foundation number of beginnings, that is, twelve apostles, twelve patriarchs.

"They repeated the Lord's prayer seven times during the day of their baptism, and five times during the night of their baptism."²

In 1118, that vehement hater of heretics, Alexius Comnenus, burned their leader, Basilius. Persecution, however, didn't put an end to the Bogomils and at the time of the Mohammedans conquest of Bosnia in the sixteenth century we find that the greatest numbers of the renegade Christians who embraced the religion of the conquerors belonged to this sect. There are some Bogomils even at the present day (1884).

There were some in Russia as well as in Greece and some other areas in 1884, though their names vary slightly.

We learn from Larned's History for Ready Reference, article "Bogomils": "A religious sect which arose among the Slavonians of Thrace and Bulgaria in the eleventh century and suffered persecution from the Orthodox Greek Church."

Derived from Paulicians

They sympathized with the iconoclasts of former times. They were hostile to the adoration of the virgin. [Notice that! You don't pray to a saint. There aren't any saints in heaven who can do you any good. That is why they were hostile to the adoration of saints and to the adoration of the virgin.]

And they took more or less from the heretical doctrines of the Paulicians. [So tracing these to the Paulicians is easily done in history.]

Their name is derived by some from the two Slavonian words: "Bog" signifying God, and "Milui" meaning have mercy.

Others say that "Bogumil" meaning "one beloved by God" is the correct designation.

Basilios, the leader of the Bogomilians, was burned by the emperor, Alexius Comnenus in the hippodrome at Constantinople in 1118.³

From the Cyclopedia of Religious Knowledge, by Sanford, article "Bogomils":

A heretical sect of the Greek church of the twelfth century. Their doctrine was a strange mixture of Manicheism, docetism, and fancy...They rejected baptism by water only, and the symbolic rites of the Lord's supper, and they were opposed to the worship of images and relics.⁴

Notice, it doesn't say they rejected baptism. It says they rejected it by water only.

Notice, also, in this stage of the church that in every one of these sources, it mentions relics, images and idols. That was one of the earmarks of that church as is mentioned in Rev. 2.

From an opposition source, the Catholic Encyclopedia, article on Bogomili:

A Neo-Manichean sect found in the latter middle ages, at Constantinople and in the Balkan states. Doctrinal principles: Admission of a two-fold creative principle, one good and one evil formed the doctrinal system of the Bogomili. And as of all Manichean sects, originally they seem to have claimed eternity of these two principles, but their teaching in its fuller development was less dualistic. God the Father, according to [Bogomili] them, had a human appearance...The Holy Spirit was sent forth but dwells only in the Bogomils.

Wouldn't they claim that about you today? Would they say that we are the only ones who claim to have God's Spirit? Do you think that? Instead of baptism by water, they admitted only a spiritual baptism. What? One source said they rejected water baptism only, not that they rejected water baptism! If that is all it is, and there is no baptism of the Holy Spirit, then you have to be rebaptized. They rejected the baptism in which you were not baptized for the receipt of the Spirit. In other words, they were Anabaptists or Rebaptizers.

Real Presence in Passover

"They rejected the real presence in the eucharist." Do you deny the trans-substantiation? They denied that the priest can actually make the flesh and blood of Christ again out of the wine and bread. The Bogomili denied the real presence in the eucharist.

Food Laws

"They condemned marriage, they rejected images and prohibited the eating of meat." Be careful here! They got pretty close to the truth. They prohibited the eating of meat?

History: The name of the Bogomili has been traced by some to Bogomilui, or God have mercy. A formula of prayer believed to have been in frequent use among them.

It mentions that probably in their prayers, they said "God have mercy" or at least when the public heard their prayers, that is what they were saying. The only time the public heard their prayers was when they were martyred. So, they branded them Bogomilui, or "God have mercy."

Names Given by Adversaries

Others have sought to originate it in Bogomil, or beloved of God. A different meaning of the name is also said to have been a prominent representative of their doctrine in the tenth century. [So notice the possibility that this priest, Bogomil, lived in the tenth century.]

Other names were also applied to the members of the sect by its adversaries, but they called themselves Christians.

[Notice this definite comment and point of truth given by the Catholic Encyclopedia! Other names were also applied to members of the sect, but they called themselves Christians.]

The Bogomili probably developed from the Euchites and although they existed previously, came into prominence in the twelfth century.

Transplanted Paulicians

"They are first mentioned by name in 1115 at Philippopolis." Remember that name? They transplanted all the Paulicians; moved them up into that territory on the border of that region in the land of Bulgaria. Here is that same town mentioned again and as the first place the name Bogomili is used, referring to the people at Philippopolis, European Turkey. "More definite knowledge concerning them was obtained when their leader, Basil, a monk and physician [Why physician? Because as among the Waldenses, they believed in miraculous healings by God through their ministers. Notice the Catholic Encyclopedia brands their leader...], who had surrounded himself with twelve apostles, became known at Constantinople to the emperor, Alexius I, Comnenus. The latter cleverly obtained from Basil a frank exposition of the doctrine of the sect." Notice, it says "cleverly"! It was really a lie, a trick. They said, "Come on down. We're interested in your beliefs." So he came down and was preaching to them his beliefs. After he got through, he never did leave. Yet he was promised he would have free protection back. They said, "You don't have to keep your word to heretics." That is a firm belief of the

Catholic church. You are not obligated to keep your word to the heretics. They call it cleverness.

Having received this information, he demanded from the leader and those of his followers who could be seized, a retraction of their errors. Some complied with this demand and were released. Others remained obstinate and died in prison. Basil alone was condemned and put to death in 1118. He was burned. Severe as the repression was, it did not suppress the heresy. The synod of Constantinople in 1140 ordered the destruction of writing, propagating the errors of the sect. [So you see why it is hard to get their history? Because these councils condemned their writings to be burned at this date.]

In 1143, two bishops of Capadosia deposed for embracing its tenets and the favor extended to one of its adherents, the monk, Nyphon, caused the deposition of Cosmos, the patriarch of Constantinople in 1147. The patriarch, Germanus, from 1221 to 1239, continued to combat the pernicious doctrine. New condemnations were issued by the synods of Constantinople and were sent out in 1316 and 1325. The Bogomili, however, remained until the conquest of the Balkan states by the Mussimans in the fourteenth and fifteenth centuries.⁵

Bogomil — The Founder's Name

A very interesting note on their origin is seen in the Shaff-Herzog Encyclopedia of Religious Knowledge, article on Bogomils:

A branch of the Cathari [A name which was used to designate all the heretics in that age, whether the Waldenses, Albigenses, Bogomils, Paulicians] developed in Thrace. Their name was formerly derived from Bogomilui, or God have mercy, or Bogomil, meaning beloved by God.

But, Schaferic, the great authority on Slavic antiquities, has found in some old Slavic record a Bulgarian bishop by the name Bogomil, who in the middle of the tenth century was the representative of the biggest heresies of the sect. This seems to give a better clue to the name. The mythology which the sect developed was very fantastic — a mixture of Manicheism, docetism and wild fancy. But their views of morality were easily those of other Cathari. [An admission there were other branches of the Cathari.] They were decidedly anti-clerical. The church, with its hierarchy, its worship of relics, images and saints, they considered the work of Satan. [That is very strong — almost as strong as 2 Cor. 11, isn't it?] Their system of doctrines is completely expounded in Euthenius Zigabanus.⁶

Offshoot of Paulicians

We learn from the Dictionary of Sects and Heresies, by Blunt, article on Bogomils, or as it is corruptly written, Bogarmitae:

A name assumed by a sect of heretics who appeared in the twelfth century, in the Bulgarian city of Philippopolis. They appeared to have separated off from the Paulicians. [Notice it very clearly tells you what was the previous stage of the true church!]

They appear to have separated off from the Paulicians, the Manichean heretics who were predominant in Danubian provinces from the ninth to the thirteenth centuries. The founder of the Bogomils was a heretical monk named Basil.

*They were better known to the Orthodox Greek world under the title of Phundaite. We also meet them in contemporary literature under the name Massalians. It is presumable from some fancied resemblance in doctrine to the earlier semi-Paulicians. This sect was drawn from the dregs of the population and made poverty and ignorance a necessary tenet.*⁷

Rebaptisms or Anabaptists

What valuable facts are added by the Encyclopedia of Religious Knowledge, by Brown, article on Bogomili, or Bogarmitae:

*A group of heretics which arose about the year 1179. They held that the use of churches, the use of the sacraments of the Lord's supper, and the use of written prayers, except the Lord's prayer, ought to be abolished. The baptism of Catholics is imperfect.*⁸

Does that sound like they rejected baptism? Not on your life it doesn't. The way they rebaptized people: unless you repented and were baptized for receiving God's Spirit, you never were baptized. "The baptism of Catholics is imperfect." If you are baptized by one of them, you have to be baptized over again.

Transplanted to Bulgaria

The History of the Christian Church, by Fisher, adds:

The chief religious controversy in the East about this time (seventh and eighth centuries) was that caused by the Paulicians. The origin and history of the movement is obscure. They called themselves Christians, simply; their name being apparently due to their reverence for Paul the Apostle rather than as is sometimes claimed, any regard for Paul of Samosata. The movement appears to have begun with Constantine Silvanus of Mananali near Samosata with its ancient heretical beliefs akin to and perhaps derived from the Marcionites and Gnostics. Though the Paulicians repudiated Manicheism, they were dualistic, holding that this world was the creation of an evil power while souls are from the kingdom of the good God. The Paulicians seem to have spread rapidly in the Eastern empire and seem to have taken strong root in Armenia. Persecuted by the orthodox, their military powers procured them considerable respect. Constantine V transplanted colonies of the Paulicians to the Balkans (peninsula) in 752 as a defense against Bulgarians, a process which was repeated on a larger scale by the emperor, John Tzimiscus, in 969. [But you remember in 969 they were not transplanted to Thrace as they were in 752, but to Philippopolis.]

When they were transplanted by Constantine V to the Balkan peninsula in 752, there they seemed to have given origin to the very similar Bogomils who in turn were to be influential to the development of the Cathari of southern France.

So, notice who comes next after the Bogomils. He mentions the Paulicians seem to have given origin to the very similar Bogomils. The Bogomils in turn were influential in the development of the Cathari. Now don't use that word in an overall way, as he says the Cathari of southern France. "Driven to seek refuge among the Saracens, some sections of the Paulicians harassed the borders of the empire in the ninth century and even penetrated deeply into it with their military success."⁹

Two-Fold Trinity

The Mosheim Ecclesiastical History has all these dissenters listed together by the various centuries. Listed under the History of Heresies in the twelfth century, we notice how many classes in the same group:

Fanatics among the Greeks, the Bogomils; Sectarians among the Latins and the cause of them; Cathari – two sects of them and their organization the Petrobrusians; the Henricians; disturbance of Arnold of Brechia; the Waldenses – their history, their doctrine, and their opinions, constitution of their churches; minor sects, the Pasageni, Greeks and other Oriental Christians of this century had sharp contests with various sorts of fanatics who were represented as believing in a two-fold trinity.

That's really crazy, isn't it? Not just one group, but various sorts of fanatics. Actually, the Henricians, the Arnoldists and the Albigenses all were in the twelfth century along with the Waldenses.

The Greeks and other nations of the East were accustomed to designate all persons of this description by the odious names of Massalions, which were Euchites.

All Roman Adversaries Named Waldenses or Albigenses

Notice this, from one of the most reliable historians, Mosheim, quote:

The Greeks and other nations of the East were accustomed to designate all persons of this description by the odious names of Massalions, which were Euchites [just as the Latins denoted all adversaries of the Roman pontiffs as Waldenses or Albigenses].

This name was applied to all who disliked public ceremonies, who censored the vices of the clergy who maintained that piety alone was necessary to man. From the class of persons, it is said the Bogomils originated, whose founder, one Basil, a monk, when he could not be reclaimed, was burned alive at Constantinople under the emperor, Alexius Comnenus. The emperor devised a singular method for detecting the opinions of this man which would do honour to the inquisition.

Betrayed by One of Twelve Apostles

Mosheim is rather perturbed about this lying emperor and his tricks. He says some of the dirty tricks that were pulled in the inquisition – this man's deeds would do honor to even some of them.

Basil had, after the example of Christ, twelve of his followers as his apostles in order to propagate his doctrines. One of these, named Dibradius, was arrested and he acknowledged that Basil was at the head of the sect. Basil was accordingly searched out and brought to the emperor who received him very flatteringly, admitted him to his table and called him his very dear father. Thus deceived, Basil disclosed to the emperor all the mysteries of his sect and the emperor caused the whole disclosure to be written down by a stenographer who was concealed in a chamber for the purpose. The emperor then laid aside the character of a learner and attempted to confute the opinions of the enthusiast. He

defended himself vigorously and was not to be terrified by menaces of death. Upon this, the emperor commanded all Bogomils who persevered in their opinions, to be burned alive. Among these, Basil was one and was burned. This account was given to us by Anna Comnena in the passage referred to in the following note, daughter of the same emperor.

Such things according to the Catholic Encyclopedia were referred to as clever. According to Blunt, the zeal of a reformer – a man with zeal for converting. What has been handed down to us regarding this man Basil and his opinions is undoubtedly mixed with some falsehoods and false statements by the Greeks, concerning the beliefs of the Bogomils.

Satan's World

"He maintained that the world and human bodies were not created by God." How were they? Is Castro's body created by God? Did God create Castro? No, this world created Castro. Satan was the one who created Castro. Of course, Castro's mother gave birth to him, but that isn't what is meant. That isn't creation. Everything you see around you in the world, and everything you see about humans isn't what God has created. God has taken hands off this world. This is Satan's world, and Satan is the god of this world (Rev. 12:9).

Pasaginic

Besides these larger sects which had numerous friends and advocates, many other smaller and obscure ones started up especially in Italy and France, but some of which have become extinct. In Italy and especially in Lombardi which was the principle seat of the heretics, a singular party spread itself among the people called Pasaginic or Pasagii, and was called the circumcised.

I wonder why they called them that? Notice where they were, "In Lombardi, the home of the heretics." This was just mentioned as the home of the Waldenses, where they were called "insabotati." Were they Jewish Christian Sabbatarians or Sabbath keepers, too? We will find out why.

Which in common with the other sects, was adverse to the Romish church and its regulations. It was also distinguished especially by two peculiarities of sentiment. First, they thought that the law of Moses ought to be observed under the New Testament.

Sabbath and Holy Days Kept

That was one of the peculiarities of sentiment:

First, they thought that the law of Moses ought to be observed under the New Testament with the exception of sacrifices and accordingly, they practiced circumcision and believed they should abstain from the meats prohibited by Moses. [Did they eat any meat? Only that meat which was not prohibited by Moses.] They observed the Sabbath of the Jews and the like. [This means the Feast Days.]

Secondly, they corrupted the doctrine of three persons in the divine nature. [They were anti-trinitarian, they were Judaizers, they were called Pasagenic.]¹⁰

Church's Debt to Heretics?

The Church's Debt to Heretics, by McFayden, relates:

The Paulicians, unlike the Manicheans, were Christians, though they were very positively opposed to the Roman Catholic church. They show some affliction in ideas with the followers of the Manicheans and with the followers of Marcian, though they probably had an independent origin. [That is a very good point. They didn't derive from Mani or from Marcian; they are not to the extreme of the ideas that there is light and dark in the world, and that dark is Satan and that light is God and that the sun is God, or some of the dualistic extremes.] Some authorities suppose they were called Paulicians like the Marcionite church, because they exalted the position of St. Paul and his anti-legalistic attitude. It is, however, much more likely they are named from Paul of Samosata with whose views about the nature of Christ they were in sympathetic accord. [They didn't agree with him on everything.]

Over-Conservative and Old-Fashioned

They appear to have emerged from the confusion of sects in the Byzantine Empire in the fifth century. [They didn't begin in the sixth or seventh century.]

We have little information about them before the seventh century. They formed the blend of ideas drawn from the Marcions and Manicheans, the adoptionist heretics, and with all that, developed a temper hostile to the church. Instead of being innovators, as used to be supposed, they were on the contrary, over-conservative and old-fashioned. They were entrenched in a world outlook that belonged to the early period of Christian thought as it was in their isolated regions and when at a later time they came in contact with the developed church, they set themselves against its innovations. They were opposed to the worship of the virgin Mary, also to the worship of saints and images. They insisted upon adult baptism. [The Bogomils descended from the Paulicians, so do you think they didn't baptize at all?]

The Paulicians insisted upon adult baptism as against the baptism of infants. They put the authority of scripture above the authority of the church.

Dress and Title of Clergy

They rejected the Roman Catholic priesthood and hierarchy and attacked monastic life. They rejected the distinction in garb between the clergy and the laity. And they used simple, natural titles for their spiritual leaders. [They had spiritual leaders. They weren't Jehovah's Witnesses, where everybody is a teacher.]

Old Faith vs. New Ritual

They revealed the inevitable antagonism felt by an older and simpler form of faith toward a developed, dogmatic and ritualistic system.

Their early stages of history are obscure. They probably lived apart from the great currents of life and movement, hidden away beyond the Torris Mountains in southeastern Armenia, where

their heresy attracted little attention. But early in the ninth century, large movements of these Paulicians, probably at least 100,000, were transported from their retreats in Armenia into Thrace [Remember where we ran across that in the Bogomils? They started in Thrace, they were moved up on into Armenia, and then on up into Bulgaria] to form a buffer along the Danube. By thus using them as a defense against invisible foes, the Christian world gave them an opportunity to spread invisible forces over Europe.

The Key of Truth

F. C. Conybeare provides us an invaluable translation of a manual of the Paulician church in Armenia called the Key of Truth, written about 800. Notice it was written at the end of the time when they were the true church. Anything you read about them after 800 doesn't come from their own statement or creed, their Key of Truth. Realize they don't call it the "Apostles' Creed" or the "Creed of the true church" or the "Key of our Creed." Notice what they call it – the Key of Truth. They don't say, "The Key of Sabbath Truth" or the "Key of the Advent Sabbath Truth" or the "Key of the Fourteen Truths" of the true church. The truth is singular.

The Key of Truth has supplied us with much new material about this mysterious sect. In his extensive introduction, Conybeare has made an important contribution to the views and practices of these heretics. He has brought out very emphatically the adoptionist character of the Paulician faith. They hope that Jesus was born as a man, although he was, they believed, a new creation. At his baptism, when he had fulfilled all righteousness, he was anointed the Messiah by the Holy Spirit and was chosen to be God's only and well beloved Son. He was thus not God, but a newly created Adam and the beginning of a new spiritual race. [Is that so? The Bible calls Him the second Adam, the beginner of our faith, the forerunner, the firstborn of many brethren.]

Deny Infant Baptism

They considered Christ's baptism to be the true form of baptism for all his followers, and they denied the legitimacy of the baptism of infants. [Even the writer admits that the baptism of infants is not after Christ's baptismal example.]

Their church they called the holy universal and apostolic church. [Notice, that isn't the name of the church. That is the way they described their church – as the holy, not a holy.]

It consisted for them of persons who had received baptism in faith, and who professed unbroken the apostolic traditions.

No Trinity

They believed that the Holy Spirit entered the Christian at the moment of his baptism and by this act, he became a Christian, that is his measure of a Christ. [That's really blasphemy, isn't it? Become a Christ or God!]

They regarded the word trinity as unscriptural. [Really a lot of weird doctrines among these Paulicians.] They denied the reality of purgatory, they didn't believe in the intercession of saints for the dead, they condemned as idolatrous the use of pictures, images, crosses, incense and candles.

They maintained that the Roman Catholic church had corrupted the rite of baptism. They themselves had a simple grade of ecclesiastics who were called the elect. Unlike the Manicheans, who used the same term, the Paulicians required that their elect

persons should be married and should be fathers of families. The elect were recipients of the spirit, as Christ had been at Jordan. These views, or similar ones, were in evidence almost everywhere in Europe in the twelfth or thirteenth centuries. [I'll say they were – among the Albigenses, the Petrobrusians, the Arnoldists, the Waldenses, the Bogomils and the Pasaginians.]

Varied Names of Paulicians

And we shall see that many forms and types of anti-church movements came into operation, often with sudden and surprising potency during the middle ages. The Paulicians appear in church documents under a variety of names. They are often called *Publicani* and by this latter name they were condemned in 1179 in the third Lateran Council.

Notice, these weren't real Paulicians. They were members of the true Paulician church who had come into another area. They were given a different name there, yet they carried the truth of God into other areas under the name *Publicani*.

They were condemned as Paulicians in the Council of Oxford in 1160. The Chronicle of Gunielmus, reporting their condemnation, says, "They took their rise in Gasconi from some unknown author and have multiplied like the sand of the sea in France, Spain, Italy and Germany."

I'll say they did. Under Carlstadt in Germany, under Peter Waldo in Italy, under the Pasaginians in Italy, under the Albigenses in Spain, and the Henricians and the Petrobrusians in Italy and France.

Bogomils from Paulicians

Another branch [notice what he says, just another branch] of this great tree of heresy was the sect of the Bogomils. They were in reality only a Bulgarian variety of the general far-flung dualistic anti-Christian or church movement and they constituted a kind of bridge between the far Eastern and the distinctive far Western heretical sects. They were the result of a missionary enterprise on the part of the Paulicians in the Tarus who effectively invaded the Bulgarians with their message in the ninth century.

Notice that! It plainly states that God caused the Paulicians to write their Key of Truth in 800 A.D., and immediately after that, in the ninth century, the Paulicians took the truth into Bulgaria and were named Bogomils!

The Bogomils are more obviously dualistic than the Paulicians appear to be in the Key of Truth, but the former sect, Bogomils, shows quite conclusively that the entire movement, all its varying principles and ramifications, go back to the dualistic roots, and they all come from the same root. [This historian recognizes that! He happens to be tracing the true church, yet he thinks he is tracing heresies or false churches.]

The same movement [Bogomil] in the East was called in Cyriac, "Massaliani." It would appear that out of these Balkan states, there emerged not only wars that have desolated Europe, but heresies that have undermined whole regions of the Roman Catholic scene. [That's fine! That's great! He noticed it came out of the Balkan states.]

Water Baptism

Once more we find strong adoptionist tendencies, opposition to the worship of Mary, and the disapproval of the use of images, relics and the crucifix. The Bogomils regarded the baptism of the Roman Catholics as that of John of Jordan – as that of water and not of the spirit. Those who took it, as those who took John's baptism, were Pharisees.¹¹

Now you finally find explained what we have read. Did they reject baptism? No, they didn't! They held that Catholic baptism was no good – that it was invalid. Why did they? Because the Bogomils regarded the baptism of the Catholic church as like that of John of Jordan, the baptism of water and not of the spirit.

Mass Sacrifice to Demons

The mass, too, was considered a sacrifice to demons and not a spiritual service. They didn't mince words, did they? The mass was a sacrifice to demons. If you read 1 Cor. 11, doesn't it say that you can't eat at the Lord's table and at the table of demons? What does that mean? It is talking about communion, mass, or the Lord's supper. Rev. 2 warned Pergamos about eating at the table of idols. Remember that?

Apostles' Spiritual Successors

Their own elect were, they believed, true spiritual successors of the apostles. Were these people ever out-spoken! They believed their own ministers were the true spiritual successors of the apostles.

Witnesses for Christ, by Backhouse and Tyler, relates their transplanting:

Meanwhile, in the eighth century, a numerous body of this people [the Paulicians] had been transported into Thrace and Bulgaria by the Emperor Constantine Comprinymus. [That's where the Bogomils originated and the Paulicians were transplanted.]

Paulicians Become Militarists

The Paulicians were by no means free from errors, if we may trust in the evidence which has come down to us.

It is justly so that we should reject their claim as the true witnesses for Christ in the latter stages of their history when they had become a military power. [What about before they became a military power?]

But with all their errors and faults, the Paulicians wrought good work in the midst of a corrupt church, leading a Godly life and on many and most important doctrines, pointed men to the first principles of the gospels. Thus the Paulicians maintained that the multiplication of external rites being added in the church had imperiled the true life of religion. [The same external rites are imperiling the true life of religion today as well.]

They contended against dependence upon the magical effect of the sacraments, the use of which indeed, they entirely disregarded. They despised the wood of the cross, then an object of universal adoration. [And believe it or not, the corrupted church claimed they had come up with splinters of the original cross on which Christ was crucified, and sold them to people.]

No Ascetic Spirit

They protested against the worship of the virgin Mary. Although their doctrines fostered the practices of strict morality, no trace is to be found of the ascetic spirit. [That certainly refutes some previous false claims!]

On the contrary, they treated the church fasts with contempt.

Bogomils from Paulicians

They had amongst them, rulers and church officers, but these were not distinguished by dress or badge any more than by a supposed peculiar holiness. Out of the Paulicians and a kindred sect called the Euchites arose the Bogomils. [There is the plain truth! Out of the Paulicians and out of the kindred sect, arose the Bogomils.]

In whom a clearer insight into spiritual truth than that of the church around them was marred by some of the other fancies. Their doctrine spread from Thrace and Bulgaria to the Slavonian country of Bosnia which thus in the twelfth and thirteenth centuries became the seat of a numerous Protestant church.¹²

The Cross or Prison

Church History, by Kurtz, relates concerning the Bogomils:

A sect in Bulgaria in the twelfth century.

The sect attached great importance to fasting, but they rejected the prescribed fasts on set days as listed by the church. At the commencement of the eleventh century, the Euchites attracted the attention of the government. But a century afterwards, the same tenets were again broached by the Bogomils, only more fully developed, and assuming the form of more true opposition to the Catholic church, the Emperor Alexius Comnenus gave the Bogomils the following choice: two stakes were lighted, the one to which a cross was affixed. The emperor now intreated them to now at least die as Christians and as a sign of it, to choose the stake to which the cross had been affixed. Those who complied were pardoned. The others were condemned to prison for life.¹³

Notice once again the same thing we read about the Paulicians, Waldenses and Albigenses – if you will bow down before this cross, then we will pardon you. We know then that you are no longer a heretic. You think the cross wasn't important to them? A lot of people lost their lives because they wouldn't bow down before it.

We gather from a Manual of Church History, by Funk:

The Bogomils make their first appearance in the tenth century. At the beginning of the twelfth century, their increase caused some anxiety at Constantinople and the Emperor Alexius Comnenus ordered their leader, the physician, Basil, to be burned and his followers to be imprisoned. In spite of these measures, the sect continued.

Associated with Catholics

Worship given to images was reckoned idolatry and the churches of the Catholic were looked upon as places of evil

spirits. In spite of this, the Bogomils had no scruples in taking part in Catholic worship and justified themselves by appealing to Matthew 23:3. "All things therefore whatsoever they shall say to you, observe and do [to which they have added the word "outwardly"]".¹⁴

See what it says in Revelation 2. Didn't God say these Bogomils also partook of the table of idols and they had the doctrine of the Nicolaitanes?

Syrian and Slavonic Counterparts

The Encyclopedia Britannica mentions that the sect healed the sick and cast out devils and adds further:

The word is a direct translation in Slavonic of Massaliani, a Syrian name of the sect corresponding to the Greek Euchites. The Bogomils are identified with the Massaliani in Slavonic documents of the thirteenth century.

They are also known as Paulicians and Paulekini. It is a complicated task to determine the true character and the tenets of any ancient sect, considering that almost all the information that has reached us has come from the opponents. The heretical literature has to a great extent either perished or been completely changed, but much has also survived in a modified written form or through oral tradition.

Much may also be learnt from the doctrines of the numerous heretical sects which arose in Russia after the eleventh century. The Bogomils were without doubt the connecting link between the so-called heretical sects of the East and those of the West. [So you see, they are the stepping stone from the Paulicians in the East to the Albigenses, Waldenses and the Pasagini in the West – no doubt about it.]

They were, moreover, the most active agents in disseminating such teachings in Russia, and among all the nations of Europe. They may have found in some places a soil already prepared by more ancient tenets which had been preserved in spite of the persecution of the official church and handed down from the period of primitive Christianity.

Albigenses and Local Bogomils

In the twelfth and thirteenth centuries, the Bogomils were already known in the West as "Bulgari." [Notice that, in the twelfth and thirteenth centuries they were already known in the West as Bulgari. So, they had left the East in the twelfth century.]

In 1207, the Bulgarian heresy is mentioned. In 1223, the Albigenses are declared to be local Bogomils. [Notice that! This is 1223, and the Bogomils aren't the true church in the East. And in this case, the word is "Bougres," which is the spelling in French.]

And at the same period, mention of the "Pope of the Albigenses who resided within the confines of Bulgaria" is made. [The head of their church, the human apostle and leader of the church of the Albigenses, resided in Bulgaria. It would be needless to ask, "I wonder if the Albigenses came from the Bogomils?" because the very "pope" of their church resided within the confines of Bulgaria.]

The Cathars and Patarenes, the Waldenses, Anabaptists, and in Russia, the Strigolniki, Molokani and Jukhoborsti have all at different times been either identified with the Bogomils or closely connected with them. [Did you notice that they traced

right down for you the next three of four stages of like believers: Patarenes, Waldenses, Anabaptists, and even gave you the name of three in Russian?]

Russian Sabbatarians

These Paulicians' doctrines have survived in the great Russian sects and can be traced back to the teachings and practice of the Bogomils.

Healed the Sick

Satan was the originator of the whole Orthodox community with its churches, vestments, ceremonies, sacraments and fasts, with its monks and priests. [Satan was the originator of all of the above.]

This world being the work of Satan, the perfect must eschew any and every excess of its pleasure. But the Bogomils did not go as far as to recommend asceticism. They held the "Lord's Prayer" in high respect as the most potent weapon against Satan, and had a number of conjurations against "evil spirits."

Each community had its own twelve "apostles." And, women could be raised to the rank of "elect." They could be among the deacons and physical workers which is another proof of the deaconesses. But a woman could never be raised to the rank of apostle.

The Bogomils...were known as keen missionaries, travelling far and wide to propagate their doctrines. Healing the sick and conjuring the evil spirit, they traversed different countries and spread their literature along with some of the books of the Old Testament, deeply influencing the religious spirit of the nations and preparing them for the Reformation.

Trail to Southern Europe

The Bogomil propaganda follows the mountain chains of Central Europe.

Notice where they went – right along the mountain chain in the Alps area, starting from the Balkans, the Carpathian and the Pyrenees. Where do all these take you? Italy, Spain, France and Germany.

Russian and Balkan Bogomils

In 1004, scarcely fifteen years after the introduction of Christianity into Russia, we hear of a priest, Adrian, teaching the same doctrines as the Bogomils. He was imprisoned by Leontie, bishop of Kiev.

In 1125, the church in the south of Russia had to combat another Heresiarch named Dmitri. The church in Bulgaria also tried to extirpate Bogomilism. The popes in Rome whilst leading the Crusade against the Albigenses did not forget their counterpart in the Balkans and recommended the annihilation of the heretics. Large numbers took refuge in Bosnia where they were known under the name of Patarenes, or Patareni.

From Bosnia their influence extended into Italy [Piedmont]. [If you have ever read anything about the Waldenses, you have read about Piedmont.]

The Hungarians undertook many crusades against the heretics in Bosnia, but towards the close of the fifteenth century the conquest of that country by the Turks put an end to their

persecution. [But the church was already gone by then - long before.]

It is alleged that a large number of the Bosnian Patarenes, and especially the nobles, embraced Islam. Few or no remnants of Bogomilism have survived in Bosnia. The Ritual in Slavonic, written by the Bosnian Radoslavov and published in Vol. XV of the Starine of the South Slavonic Academy at Agram, shows great resemblance to the Cathar ritual published by Cunitz, 1853.

Under Turkish rule, the Bogomils lived unmolested at Pavlikeni in their ancient stronghold near Philippopolis, and farther northward.

In 1650, the Roman Catholic Church gathered them into its fold. No less than fourteen villages near Nicopolis embraced Catholicism, and a colony of Pavlikeni in the village of Cioplea near Bucharest followed the example of their brethren across the Danube.¹⁵

Pasagian Judaizers

Another fringe group of the Paulician and Bogomils were the Pasagians. Blunt's Dictionary of Sects and Heresies relates:

Pasagians: A sect of Judaizing [which everybody calls Sabbath keepers]; "Catharists" [which they called the Albigenses, Waldenses, Patarines and others.]

Sect of Judaizing Catharists which appeared in Lombardi late in the twelfth or early thirteenth century. [No longer in Boznia in the Balkans, but by this time, it was in Lombardi, under the name Pasagians.]

But which probably originated in the East [that's true, from the Paulicians], and took its name from the fact of the immigration and wandering life of those who composed it as they were Passegeri, meaning "birds of passage." [They were wanderers, nomads, strangers, pilgrims - just passing through.]

Either from habit or from fear of persecution, or they got their name from some association with the crusades for which Pasagian was an ordinary name. They observed the law of Moses (except as to sacrifices), circumcision, the Sabbath, distinction of clean and unclean foods all forming part of their system and hence, they were also called, "Circumcisi, circumcissi, circumsisi."

The Pasagians appealed to the scriptures of the Old and New Testaments in support of their doctrines.

Paterini and Italian Paulicians

They gave the chief authority for their history as Bonacursus, in the 1400's. From the same book, Paterini, an Italian name for the Paulicians, migrated from Bulgaria to Italy in the eleventh century.

They are very plain. The group had gone to Italy where they didn't call them Paulicians, but Paterini. When some were removing off to Russia in the eleventh century, the chief body of the true church was moving over into the Western part of Europe into Italy, southern France and Spain.

The name was used as a common designation of heretics in the twelfth and thirteenth century. [Do not, then, just assume everything you read about the Paterini applies to the one group of people in northern Italy.]

It has been supposed by some that the opponents of the clergy were called Paterini on account of the popularity, and that these were generally infected with the Albigensian errors.

The Paterines were among the sects condemned by the Council of Laterane in 1179.¹⁶

So notice; these Paterini were generally infected with the Albigensian errors. That isn't so. They were the Albigenses, except that they were the Albigenses in northern Italy where the Italian name for them was Paterini; but they had the same views and doctrines as the Albigenses.

Pasaginian Judaizers

We learn from the Encyclopedia of Religious Knowledge, by Brown, article "Pasaginians,"

A denomination which arose in the twelfth century, called the circumcised. Mosheim says, "the meaning of the term Pasaginian is unknown, but they seem to have been a remnant of the Nazarenes." [He jumps a couple of stages, and traces the Pasaginians all the way back to the Nazarenes - that's their ancestral lineage.]

They seem to have been a remnant of the Nazarenes, and have distinguishing tenets:

- (1) that the observance of the law of Moses in everything except the offering of sacrifices was obligatory upon Christians.*
- (2) that Christ was no more than the first and purest creature of God which was the doctrine of the semi-Arians.*

Isn't that about right, though? He is the firstborn of many brethren. Wasn't He the forerunner? Wasn't He the author and finisher of our faith? Wasn't He the one who set the example so that we can become Christians; so we can become members of that family? Wasn't He the first to become one of God's family? He certainly was.

They had the utmost aversion to the dominion and discipline of the church of Rome.¹⁷

FOOTNOTES FOR CHAPTER 3

1. "Athingaini," Blunt's *Dictionary of Sects and Heresies*.
2. "Bogomils," *Johnson's Universal Cyclopedia*.
3. J. N. Larned, *History for Ready Reference*, (Springfield: C.A. Nichols, 1895), Vol.I, p. 286.
4. "Bogomils," *Cyclopedia of Religious Knowledge*, p. 117.
5. "Bogomils," *Catholic Encyclopedia*, Vol.II, p. 611-612.
6. "Bogomils," *Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. I, p. 306.
7. "Bogomils," *Dictionary of Sects and Heresies*.
8. "Gogomili" or "Bogarmiteae," *Encyclopedia of Religious Knowledge*, pp. 252-253.
9. George Fisher, *History of the Christian Church*, (New York: Charles Scribner's Sons, 1920).
10. John Von Mosheim, *Institute of Ecclesiastical History, Ancient and Modern*, (New York: Harper and Bros., 1858), Vol.II, pp. 463-465, 477-478.
11. Rufus M. Jones, *The Church's Debt to Heretics*, John McFayden, ed., (New York: George H. Duran Co., n.d.) pp. 173-178.
12. Edward Backhouse, *Witness for Christ*, (London: Hamilton Adams & Co., 1885), Vol.II, pp. 263-266.
13. W. Robertson Nicoll, *Kurtz Church History*, (London: Hodder & Stoughton, 1844) p. 426.
14. F. X. Funk, *A Manual of Church History*, (St. Louis: B. Herder Book Co., n.d.), pp. 266-267.
15. "Bogomils," *Encyclopedia Britannica*, Vol. III, IV, pp. 119-120.
16. "Bogomils," Blunt's *Dictionary of Sects and Heresies*.
17. "Pasaginians," *Encyclopedia of Religious Knowledge*, p. 908.

CHAPTER IV PRE-WALDENSIANS

Bible Description

This church is divided into two sections. The last stage was divided into the church of the Paulicians and the Bogomils. Verse 18 of Chapter 2, Revelation.

And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service and faith, and thy patience, and thy works.

This He mentions again. Notice why He mentions it again.

And the last to be more than the first.

So, the last works of this particular church stage were greater than the first of that stage. So, when we read about this church in history, there are a few things against it. The main thing you will find about this church is the charity, the outgoing love, the service. Secondly, it mentions that very thing, the service they rendered to other people and then the faith they had; fourth, He mentions their patience. So, those four things you will find in history as you read about this church. Also you will find this church is divided into two divisions. The first works superceded and surpassed by the last works. Notwithstanding, He has these things against them. Because they allowed that false church, the great woman Jezebel, who calls herself a prophetess (an inspired revealer with the authority to establish truth) and that they allowed the false church to teach and seduce God's servants to commit fornication and to eat things sacrificed to idols. This is the same thing we read of back in the previous stage of the church. The church, even in these stages, shows that it wasn't pure from the time of Smyrna to the time of Philadelphia. It isn't pure. He didn't have anything against the church at Smyrna, but then each of the intervening church stages, God had against them the compromising with the false church. Also, the idolatry and allowing the false woman to baptize their members, to administer communion and everything else. To teach and seduce God's people to commit spiritual fornication in their religious meetings and also to eat things sacrificed to idols. Christmas, Easter, and all the others. And God gave this great false church space to repent of the fornication and she didn't repent, so she is going into a bed and everyone guilty of committing adultery with this great false church is going into the great tribulation unless they repent. Then, finally, God is going to kill the children of this great false system with death and then all the churches are going to know that God is the One who sets the Truth and the way you worship Him and that guides you in your ways of worship, searches the reins which guide and lead and direct. He gives to everyone of them according to their works. He mentions one other thing in verse 24:

But I say unto you and to the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan.

So, a lot of people were innocent. They didn't know that Satan's system had penetrated so deeply into the religious services and some things they practiced in their religion, they didn't know stemmed from

Satan's false system, whatsoever. They didn't know the depths of Satan. He is going to put upon them none other burden, but that which you have already, hold fast till I come. He does show that this church would be here when Christ returns. Notice verse 25. He didn't say that about Smyrna, Pergamos nor any of the other preceeding this. He does show that the church of Thyatira will still be in existence when Christ returns.

But that which you have already, hold fast till I come.

And He mentions overcoming in these scriptures, and the reward for overcomers.

Three Apostles

Now this particular stage of the church is the first you find supervised by three separate leaders. These aren't the two separate divisions of the Thyatira church, but the three are the ministers or apostles of the first stage of that church. The first of these men was Peter DeBruy. The second one is Arnold of Brescia. The third minister or apostle of this group was Henri of Lausanne. You will find they were actually known by different names than these.

Peter DeBruy was the leader and the first one to take the Truth from the Bogomils and then after he was put to death, Arnold of Brescia began to carry on the Truth. After he was put to death, Henri of Lausanne began to carry on the same Truth.

Petrobrusians

From the Encyclopedia Americana, article Petrobrusians:

A follower of Pierre De Bruy, who in Languidoc during the 12th century [you will notice the date is quite uncertain as you will find in other books], founded a sect.

Here, again, they are listed as a sect and not a denomination. That is one thing about the church. No matter what the stage, you will never find they are called a denomination. Lutherans are always referred to as a denomination. Look up Baptists. They are always listed under a denomination, but if you look up stages of the true church, they are always called a sect, like this one.

A sect of religious extremists.

Religious extremists. God's people were always told, "You carry things too far, to the extreme."

His tenets included the advocacy of adult baptism.

That is one of the outstanding traits he was against...baptism of children...which at this time was beginning to be a great consideration of other churches.

The abolition of church buildings.

That is the second point about him. He didn't believe in spending a lot of money on great churches. He didn't think you needed church buildings. You will see a little later that was one of the outstanding things they held against him.

The dis-use of crosses as objects to be set up and venerated.

Here again, you carry on from the Bogomils and you will see the cross carried a major part in each stage of the church from here on. The very way they would decide between someone who was a Bogomil and who was not a Bogomil you will remember, was to put a cross at one end of a courtyard and a fire at the other and tell you to make a choice. You are going to find that, from here on out, of each church stage.

People say, "Why, if you don't believe in the cross – that's the very symbol of a Christian – you are not even a Christian then, if you don't accept the cross."

Notice the third point. The dis-use of crosses as objects to be set up and venerated

Number four, a denial of the real presence in the eucharist [or trans-substantiation], whose elements he said were symbols.

The elements of wine and unleavened bread were mere symbols.

For 20 years his doctrines were propagated with fiery zeal and the number of his followers in Southern France rapidly increased. Peter, abbot of Cluny, wrote a treatise to refute him and he incurred the anger of the people by the demolition of altars and churches in 1126, and was burned to death by the mob at St. Jillus near Nimes.¹

Catholic Viewpoint

From the Catholic Encyclopedia, article Petrobrusians.

Heretics, 12th century, so named from their founder, Peter of Bruys. Our information concerning him is derived from the treatise of Peter the venerable against the Petrobrusians and from Abelard.

You will see a little later that this Henri was one of the disciples of this Abelard.

Peter was born perhaps in Bruy, in Southeastern France. The history of his early life is unknown, but it is certain that he was a priest who had been deprived of his church. He began his propaganda in the dioceses of Embrin, Dye and Gap, probably between 1117 and 1120. Twenty years later, the populace of St. Jillus near Nimes, exasperated by the burning of crosses, cast him into the flames. The bishops of the above mentioned dioceses suppressed the heresy, but it gained adherence at Narbonne, Toulouse and Gashony. Henri of Lausanne...

So notice the Catholic Encyclopedia shows who took it up after the murder of Peter de Bruy and who became another minister. He wasn't the next one, but he followed the Petrobrusians teachings.

Henri of Lausanne, a former Clunyc monk, adopted the Petrobrusians teachings about 1135 [which was even after Arnold had preached it] and spread it in modified form after the author's death. Peter of Bruys admitted the doctrinal authority of the gospels in his literal interpretation. He rejected the authority of the fathers and the church. His contempt for the church [Catholic Church] extended to the clergy. In his system, baptism is indeed a necessary condition for salvation.

What about today in your church? Is baptism necessary for salvation? In his system, they say it was.

But it is baptism preceded by personal faith so its administration to infants is worthless.

Could you explain it any better way? That baptism must be preceded by faith so that its administration to infants is worthless.

The mass and the eucharist are rejected because Jesus Christ gave His flesh and blood but once to His disciples and repetition is impossible.

Doesn't your Bible say He sacrificed once for all? That is the way he felt.

All external forms of worship, ceremonies and chants are condemned as the church consists not in walls, but in the community of the faithful.

Notice what he said! The church isn't a building, the church isn't a hall, property, or an expensive structure at all. The church doesn't consist of walls, but in the community of the faithful.

Church buildings should be destroyed for we may pray to God in a barn as well as in a church and be heard, if worthy, and in a stable as well as before an altar. No good works of the living can profit the dead.

No prayers for the dead, no intercessions for the dead, no rosaries for the dead, no masses for the dead.

No good works of the living can profit the dead. Crosses as the instrument of the death of Christ cannot deserve veneration [because they are the instruments of death], hence they were for the Petrobrusians objects of desecration and were destroyed by bonfires.²

Secular View

In the History for Ready Reference, by Larned, we find information you don't get out of most encyclopedias on the Petrobrusians:

Petrobrusians – Henricians [they are exactly the same]. The heretics who for about 20 years attempted the restoration of a simple religion in Southern France...

That was his ambition. A restoration of a simple religion in Southern France.

The well-known Pierre De Bruy, a native of Gap or Embrin, warred against images and all other visible symbols of worship. He questioned the expediency of infant baptism, the soundness of the doctrine of trans-substantiation, and opposed prayers for the dead. He professed poverty for himself and would have equally enforced it upon all the ministers. He protested against the payment of tithes [and you will see this in other books, too... the priests were already rich and living off the fat of the people and that is why he protested it, as you will see in these encyclopedias] he protested against the payment of tithes

[although he believed in tithing, as we will read a little later] and it was probably owing to this last heinous offense that he was, toward 1130, burned with slow fire by a populace maddened by the priest at St. Jillus on the Rome. His followers rallied and changed their name of Petrobrusians to that of Henricians when the mantle of their first leader rested on the shoulders of Henri, supposed by Mosheim to have been an Italian Aramaic monk.³

This is from an irreligious source...from a man who was writing a secular history.

Protestant View

From the Encyclopedia of Religious Knowledge, by Brown, we learn:

Petrobrusians: The followers of Peter De Bruis, a reformer in Languidoc and Province in the early part of the 11th century.

Notice the different date this time. This time they say the early part of the 11th century.

He said that no persons were to be baptized before they came to the full use of their reason [that's why he rejected infant baptism]. Number 2, that it was an idle superstition to build churches, that is, superb and expensive buildings for the service of God who will accept a sincere worship wherever it is offered and that such had no peculiar sanctity attached to them by consecration. Number 3, crucifixes should be disregarded as instruments of idolatry and superstition. Number 4, that the real body and blood of Christ were not the eucharist.

Yet, you notice the Catholic Encyclopedia said they rejected the eucharist, which was a half truth. They rejected the eucharist the way the Catholic Church administrated it, but that's the only way it should be administrated according to their opinions and if you don't accept it the way they do it, then you reject the eucharist. We ought to notice that! When you read the history out of the encyclopedia, don't be duped and don't be gullible to such tricks. Notice what this says:

That the real body and blood of Christ were not in the eucharist, but were only represented in that holy ordinance by the elements and symbols. Number 5, that the oblations, prayers and good works of the living could not in any respect be advantageous to the dead.⁴

He gives you five general traits of doctrines that were earmarked as Petrobrusian teachings.

Restore Original Purity

In the Cyclopedia of Religious Knowledge, by Sanford:

Petrobrusians: Followers of the heretic Peter of Bruys who was burned at St. Jillus about A.D. 1125. The only authorities from which any knowledge of the sect can be gained are a passage by Abelard and a book by Peter the venerable. The title is "Adversus Petrobuchianos Hereticos." Peter of Bruys appears to have been an ecclesiastic holding some benefice in the South of France where he first began to publish his heresy and gained many followers among the Cathari at Aries and elsewhere. Afterwards, he preached with great success at Narbonne and Toulouse, but was

eventually seized and condemned to death. He professed to restore Christianity to its original purity and accepted the gospels to which he would only grant a literal interpretation. He would not allow infant baptism, declaring the church being invisible [the church is invisible] no buildings were necessary as places of worship for the church exists only in the hearts of people [the people are the church] he denied not only the real presence in the eucharist, but also that any sacramental character is attached and regarded it simply as a historical incident in Christ's life. He objected to elaborate ritual of any kind to prayers for the dead. They abolished the adoration of the cross as being instruments of our Lord's torture. After his death the sect continued to flourish for some time, but finally became merged in that of the Henricians.⁵

Records From Their Enemies

From the Dictionary of Sects and Heresies, by Blunt:

Petrobrusians: The sect of Petrobrusians, or as they are commonly, but less correctly, called Petrobusians, was the earliest of the anti-sacridotal communities, which the profound discontent inspired by the tyranny of Rome called into existence at the beginning of the 12th century. They were the followers of an eloquent, but ignorant, heretic named Peter De Bruys. The date of his birth is unknown, nor are we better informed as to his family, early life or character. All the information which has reached us of this remarkable person is contained in a tract or epistle composed for the refutation of his doctrines and is addressed to certain bishops of Donena and Polvents at that time feasts of the Roman Empire by Peter the venerable, abbot of Cluny, afterwards renowned as the protector of Abelard. Although the account of an enemy is always to be read with suspicion [and he admits that the records of the Petrobrusians come from their enemies, so the account of an enemy is always to be read with suspicion]. The high and disinterested character of the abbot of Cluny gives more than ordinary value to his narratives. The time of the composition of the refutation, body of which was the earlier date, was shortly after the death of De Bruys, which took place about 1125. At this time the author tells us the heresy had been flourishing for 20 years. Like many others of the reformers, Peter De Bruys was an ecclesiastic, apparently one of the secular clergy and it would seem, the possessor of the benefice in some diocese in Southern France, a region where the defamation of the clergy had reached its lowest point of infamy. An ambitious man, he quitted his meager benefice and un-honored profession for the popular role of reformer. His principal doctrines which, with one exception, his repugnance to the cross, were more ably extended by his more powerful successor, Henry the Deacon.

Notice it mentions the principal doctrines of Peter De Bruys were more ably extended by his more powerful successor, Henry the Deacon. So, watch for that name!

They were partly rationalistic, partly what is this day termed evangelical. At first the preaching of Peter seems to have been confined to the invocation of a loose system of general morality [see 5 dogmatic errors listed previously]. Besides these, to the capital errors must be added a total prohibition of chanting. Puritanical as some of these seem, De Bruy was no lover of asceticism. He inculcated marriage, even of priests, as a high religious usage and would have abolished the fasts of the church.

Notice those two points! He says marriage is one of the highest and most noble and most opportune things in a Christian life, and he wanted to abolish all the church fasts.

The deleterious effects of his teachings are thus summed up by the authority we have quoted. The people are re-baptized, churches profaned, altars overturned, crosses are burned, meat is eaten openly on the day of the Lord's passion. [See how that is, how terrible, to eat meat openly on Friday?] Priests were scourged, monks were cast into dungeons and by terror, monks were constrained to marry.⁶

Strangely enough, the popular heretic met his death at the hands of the people, seized by a mob in an immute caused by his preaching, but which some assume to have been organized by the ecclesiastical authorities, he was committed to the flame at St. Jillus in the Arlintonian diocese. His career which commenced about A.D. 1104 was thus terminated about A.D. 1125.

Petrobrusians Become Henricians

In the Schaff-Herzog Encyclopedia of Religious Knowledge:

Peter of Bruys and the Petrobrusians. Peter of Bruys is known to us only through the book of Peter the venerable and from a passage in Abelard's writings. What later writers tell of him is only guesswork.

Now, you need to notice that when you read it in history, because they admit that the only things we have had come down about them comes from these two writers, Peter the venerable and Abelard. So what later writers tell of him is only guesswork.

He was a pupil of Abelard and his general aim may be described as a restoration of Christianity to its original purity and simplicity, but his criticism was as ill-judged as his reforms were violent. He accepted the gospels, but the traditions he rejected altogether. For the gospels he considered a literal interpretation and application as necessary.

Notice how the man who wrote this Encyclopedia admits this – how you go about restoring Christianity to its original simplicity and purity. Notice what he says!

Since his ambition was to restore Christianity to its original simplicity and purity, thus he rejected infant baptism.

That's what you have to do to get it back to its original simplicity and purity. So, the man who wrote this is a little bit accountable. He knew better than what he says here.

Referring to Matthew 28:19 and Mark 16:16. [These were the two scriptures they used against infant baptism] with respect to the Lord's supper, he not only rejected the doctrine of transubstantiation, but he also denied the sacrament characteristic of the act, considering it a mere historical incident in the life of Christ. Church buildings were an abomination to him for the church is the community of the faithful and the place where they gathered whether a stable or a palace is of no consequence. Church officials, bishops and priests, he represented as mere frauds.

They weren't descendants of Christ. They weren't the leaders of the true church. They were mere frauds.

Generally he demanded the abrogation of all external forms and ceremonies. In Southern France where the Cathari were numerous, he found many adherents, and in the dioceses of Oral, Embrin, Dye and Gap he caused much disturbance. Churches were destroyed, images and crucifixes were burned, priests and monks were mal-treated. At last, the priests were able, by aid of the secular power to put down the movement and to expel the leaders. But soon after, Peter of Bruys appeared at the dioceses of Narbonne and Toulouse where he preached for nearly 20 years and with still greater success. In 1126 he was seized, however, and burned at St. Jillus by a mob. But the party of Petrobrusians did not immediately disappear. Peter Venerable visited them, preached to them, but without any result. They joined Henri of Lausanne and finally disappeared among the Henricians.⁷

Arnold's Preaching Moves Even Rome

From the Chamber's Encyclopedia, under the article on Arnold (spelled Arnold and Arnald):

Arnold of Brescia was a native of that town and was distinguished by the success with which he contended against the corruption of the clergy in the early part of the 12th century. He was educated in France under Abelard and adopted this monastic life. By his preaching the people of his native place were exasperated against their bishop and the fermentation and insurrectory spirit spread over a great part of the country, when he was cited before the second Laterin council and banished from Italy.

So you find this Peter De Bruys was banished from France and went to Italy. Arnold was banished from Italy and went to France. The same thing happened to Henri.

He retired to France and experienced the bitter hostility of St. Bernard who denounced him as a violent enemy of the church. He thereupon took refuge in Zurich where he settled for several years. Meanwhile, his doctrines exerted a powerful influence in Rome and ended in a general insurrection against the government, whereupon Arnold repaired thither and endeavored to direct the movement. He exhorted the people to organize a government similar to the ancient Roman republic with its council, tribunes and equestrian order but they, provoked by the treachery and opposition of the Papal party and disunited among themselves, gave way to the grossest excesses.

So everything you read about the Arnoldists, don't think Arnold taught them or preached it or was a party with them.

The city indeed continued for 10 years in a state of agitation and disorder. Lucius II was killed by the populace in an insurrection in 1145 and Eugenius III to escape a similar fate, fled into France. [So his preaching was so strong the pope had to flee into France.] These violent struggles were subdued by Pope Hadrien IV fearing the weakness of a temporal authority, turned to the spiritual and resorted to the extreme measure of laying the city under ex-communication. Arnold, whose party became discouraged and fell to pieces, took refuge with certain influential friends in Campania. On the arrival of the emperor

Frederick I for a coronation in 1155, Arnold was arrested, brought to Rome, tried, hanged, his body burned and his ashes thrown into the Tiber.⁸

Apostolic versus Apostate Church

In the Schaff-Herzog Encyclopedia of Religious Knowledge, article Arnold of Brescia:

Born at Brescia at the beginning of the 12th century, died in Rome in 1155. First appearance in the humble position of an elector in the church of his native city, afterwards in Paris under Abelard and became one of his most ardent adherents. Attracted upon his return to Brescia, general attention by the pure austerity of his life and the fire of his eloquence. He developed by degrees into an enthusiastic ecclesiastical reformer. His reforms were of a practical character to the doctrines of the Roman church seems to have very little opposition. By comparing the first Christian congregation, the church of the apostles, to the church of his own time, he felt scandalized at the difference. The root of evil he found in the wealth of the church, all the vices and worldliness of the clergy he ascribed to their riches. The first reform he demanded was that like the apostles, the priests should hold no property, but content themselves with the voluntary offerings of the faithful. How these ideas originated has been differently explained, but there is no reason to seek the origin outside his own moral consciousness. He was a gifted man, upright and fervent. The frightful corruption of the church naturally struck him and in the Bible itself he found the corrective. In Brescia and its neighborhood, his preaching made a deep impression and caused considerable commotion. Finally, Bishop Mahthrid laid the case before the senate, convened at the Lateran in 1139 and Arnold was banished from Brescia and forbidden to preach. He went to France where at that moment the controversy between Abelard and St. Bernard was at its height. With great zeal, Arnold espoused the cause of his teacher, Abelard, and thereby he only provoked the wrath of St. Bernard. He happened to be the Catholic priest. The Senate of Sens condemned both Arnold and Abelard and the pope, confirming the verdict, ordered the archbishop of Sens to imprison the two heretics. Arnold fled to Switzerland in 1140 and found protection in the diocese of Bishop Herman. But St. Bernard continued to pursue him and urged the bishop of Constance to expel or imprison him. He fled again and this time he found refuge with the Papal Legit, Cardinal Gido, a Costello, friend of Abelard. But even here, he was not safe. The abbot of Clairvaux was irreconcilable and the abbot dared not defy him. Meanwhile, Innocent II died and Arnold determined to return to Italy. During his absence from Italy, perpetual contests had taken place in Rome between the pope and the people. It is probably that Arnold's ideas were known in Rome, but he himself had never been there. After 1145, however, he began to preach publicly in Rome and with great success. For his religious ideas, the Romans had no sense but the practical consequences of these ideas and their influence on social life fired the enthusiasm of the light-minded populace. Then again, the enthusiasm of the audience reacted on the preacher. He, himself, forgot the religious starting point and inspired by the remembrance of the grandeur of old Rome, he became a political reformer. In 1155 a new constitution was framed and Adrian IV was demanded to sanction it. The pope refused and withdrew to Orviota. Shortly after, he laid the interdict on the city and put Arnold under the ban. As Frederick Barbarosa at the same moment approached the city at the head of a great army, panic caught the inhabitants. Arnold was

expelled and the pope returned. For some time, Arnold found shelter with the nobility of Campania, but was afterwards surrendered to Frederick Barbarosa who mis-judging his most powerful ally in a contest with the papacy and eager to buy the crown at any price, surrendered him to the pope and by the pope was hanged, burned and his ashes thrown into the Tiber.⁹

In the Encyclopedia Britannica.

Arnold, known as Arnold of Brescia, one of the most ardent adversaries of the temporal power of the popes. He belonged to a family of importance [That's something new. The rest of them say they couldn't decide anything about the family, but the Britannica says he belonged to a family of importance], if not noble, and was born probably in Brescia, in Italy, towards the end of the 11th century [notice this puts the date a little earlier; he says toward the end of the 11th century.] He distinguished himself in his monastic studies, and went to France about 1115. He studies theology in Paris, but there is no proof that he was a pupil of Abelard. Returning to Italy, he became a canon regular. His life was rigidly austere. He, at once, directed his efforts against the temporal ambitions of the high dignitaries of the church.

During the schism of Anacletus, the town of Brescia was torn by the struggles between the partisans of Pope Innocent II and the adherents of the anti-pope, and Arnold gave effect to his abhorrence of the political episcopate by inciting the people to rise against their bishop, and, exiled by Innocent II, went to France. St. Bernard accused him of sharing the doctrines of Abelard, and procured his condemnation by the council of Sens in 1140 at the same time as that of the great scholastic. This was perhaps no more than the outcome of the fierce polemical spirit of the abbot of Clairvaux, which led him to include all his adversaries under a single anathema. [That's why everybody assumes that Arnold was a student of Abelard. But notice the Britannica very plainly says that the abbot of Clairvaux was led to include all his adversaries under a single anathema.] It seems certain that Arnold professed moral theology in Paris, and several times reprimanded St. Bernard, whom he accused of pride and jealousy. St. Bernard, as a last resort, begged King Louis VII to take severe measures against Arnold who had to leave France and take refuge at Zurich. There he soon became popular, especially with the lay nobility; but denounced anew by St. Bernard to the ecclesiastical authorities, he returned to Italy and turned his steps toward Rome in 1145. It was two years since, in 1143, the Romans had rejected the temporal power of the pope. [Notice that! Two years before Arnold went down there, they rejected the power of the pope.]

The urban nobles had set up a republic [so they had already set up a republic when Arnold got there] which, under forms ostensibly modelled on antiquity (e.g.) patriciate, concealed but clumsily a purely oligarchical government. Pope Eugenius III and his adherents had been forced after a feeble resistance to resign themselves to exile at Viterbo. Arnold after returning to Rome, immediately began a campaign of virulent denunciation against the Roman clergy, and in particular against the Curia, which he stigmatized as a "house of merchandise and a den of thieves." [A direct quote from the words of Arnold. The only ones we have read so far. He stigmatized a house of merchandise and a den of thieves, using Jesus' own words.]

His enemies have attributed to him certain doctrinal heresies, but their accusations do not bear examination. According to Otto of Freising, the whole of his teaching, outside the preaching of penitence, was summed up in these maxims: "Clerks who

have estates, bishops who hold fiefs, monks who possess property, cannot be saved." That's his summation of what Arnold believed.

His eloquence gained him a hearing and a numerous following, including many laymen, but consisting principally of poor ecclesiastics, who formed about him a party characterized by a rigid morality, and not unlike the Lombard Patarenes of the 11th century. [He says they are not unlike the Patarenes at all. No wonder they are not unlike them. They are the same church.]

But his purely political action was very restricted and not to be compared with that of Rienzi or a Savonarola. The Roman revolution availed itself of Arnold's popularity [you notice they took his name and some of his teachings and availed themselves of his popularity] and of his theories, but was carried out without his aid [notice that very plainly: it was used without his aid]. His name was associated with this political reform solely because his was the only vigorous personality which stood out from the mass of rebels, and because he was the principal victim of the repression that ensued. On the 15th of July in 1148, Eugenius III anathematized Arnold and his adherents, but when, a short time afterwards, the pope, through the support of the king of Naples and the king of France, succeeded in entering Rome, Arnold remained in the town unmolested, under the protection of the senate. But in 1152, the German king, Conrad III, whom the papal party and the Roman republic had in vain begged to intervene, was succeeded by Frederick I Barbarosa. Frederick, whose authoritative temper was at once offended by the independent tone of the Arnoldist party concluded with the pope a treaty of alliance [October 16, 1152] of such a nature that the Arnoldists were at once put in a minority in the Roman government and when the second successor of Eugenius III, the energetic and austere Adrian IV, [the Englishman, Nicholas Breakspear] place Rome under an interdict, the senate, already rudely shaken, submitted, and Arnold was forced to fly into Campania in 1155. At the request of the pope, he was seized by order of the emperor Frederick, then in Italy and delivered to the perfect of Rome, by whom he was condemned to death. In June, 1155, Arnold was hanged, his body burnt, and the ashes thrown into the Tiber. His death produced but a feeble sensation in Rome, which was already pacified and passed almost unnoticed in Italy. The adherents of Arnold do not appear actually to have formed either before or after his death, a heretical sect. It is probable that his adherents became merged in the communities of the Lombard Waldenses; [This tells you the next stage. You don't have to hunt and wonder. You don't have to guess and reason. You have been told in the Encyclopedia Britannica.] The Lombard Waldenses, who shared their ideas on the corruption of the clergy.

Legend, poetry, drama and politics have from time to time been much occupied with the personality of Arnold of Brescia, and not seldom have distorted it, through the desire to see in him a hero of Italian independence and a modern democrat. He was before everything an ascetic, who denied the church the right of holding property, and who occupied himself only as an accessory with the political and social consequences of his religious principles.

The bibliography of Arnold of Brescia is very vast and of very unequal value.¹⁰

In Johnson's Universal Cyclopeda, article Arnold of Brescia:

An eloquent Italian reformer. [Notice they call him a reformer and not a politician.] Born at Brescia about 1100. He was a pupil of the celebrated Abelard of France, and adopted a monastic life. As a preacher, he boldly reprovved the prevalent venality and luxury and corruption of the clergy. He affirmed that

the clergy ought not to possess temporal power or property. [They had no business dabbling in politics. They had no business trying to unite church and state. That is what he believed.]

*Frederick Barbarosa had him hanged in 1155, his body burned and his ashes scattered on the Tiber. A statue to him at Brescia was unveiled on August 14, 1882.*¹¹

Prophet Inspired by God

From the Catholic Encyclopedia, article Arnold of Brescia:

They looked on him as a prophet inspired by God.

Why would they do that if he were a politician, trying certainly to establish democratic government in pagan Rome? That disagrees with what else they were trying to get across. They [these people in this country who followed him] looked on him as a prophet inspired of God.

According to the author of a poem just discovered and he seems to be well informed, Arnold, when brought inside the gallows, faced his death courageously. When asked to recant his teachings, he added he had nothing to withdraw and said he was ready to suffer death for them. He asked only for a brief respite to pray and beg Christ's pardon for his sins. After a short mental prayer, he gave himself up to the executioner and offered his head to the noose. After hanging from the gallows for a short time, his body was burned and the ashes thrown into the Tiber for fear of the people might collect them and honor them as the ashes of a martyr. 'Forger of heresies, sower of schisms, enemy of the Catholic faith, schismatic, heretic' such were the terms used by Otto of Presengia.

Paulician and Petrobrusian Associate

*Arnold held offensive views on baptism and the eucharist. The abbot of Clairvaux in one of his letters, accuses Arnold of being an enemy of the cross of Christ. 'But must we conclude from this that Arnold was a follower of Pierre De Bruy who condemned the adoration of the cross?'*¹²

In the Dictionary of Sects and Heresies, Blunt relates in his article, Arnoldists:

The supporters of a movement against the temporal powers of the papacy lead by Arnold of Brescia and which placed it in a position of much danger for about 20 years in the middle of the 12th century. Arnold was in close alliance with the anti-sacramental heretics of his day. He, himself, was accused of unsoundness in respect to infant baptism and the sacrament of the altar. The opposition of St. Bernard points in the same direction, as do the terms in which he speaks of Arnold in his 119th epistle written A.D. 1140. There can be little doubt that he had obtained free thinking tones of mind from Abelard and his republican notions made him sympathize at least with the Paulician heretics. The Paulician heretics at that time existed in considerable numbers in France and Italy.

Notice where he said the Paulicians had come...to France and Italy where these Henricians, Arnoldists and Petrobrusians arose in a few years.

After his death, the party of the Arnoldists was little heard of but they regard their leader as a saint and a martyr.¹³

The Arnoldists regarded him as a saint and a martyr, but not a politician.

From the History of the Middle Ages, Hallam shows how hard it is to distinguish between all these groups in Italy and France. So let us notice what he says:

It is difficult to specify all the dispersed authorities which attest the existence of the sects derived from the Waldenses and Paulicians in the 12th, 13th and 14th centuries. The name of the Albigenses does not frequently occur after the middle of the 13th century, but the Waldenses or sects bearing the denomination were dispersed over Europe.

Stigmatize All Sects

The Italian Manicheans were generally called Paterines, the meaning of which word has never been explained. We find a few traces of them in France at this time. Before the middle of that age, the Henricians, Petrobrusians and others appear in the new opinions and attracted universal notice. Some of these sectaries, however, were not Manicheans. The Acts of the Inquisition of Toulouse published by Limbert from an ancient manuscript contained many additional proofs that the Albigenses held the Manichean doctrine. Limbert himself can guide the reader to the principal passages. It is not unusual to stigmatize new sects with the odious name Manichese, though I know of no evidence of it with the ancient sect in the 12th century. I use the word Albigenses to pertain to the Manichese sects without pretending to assert that their doctrines prevail more in the neighborhood of Albigenses than elsewhere. The main point is that a large part of the Languidosean heretics against whom the crusade was directed had imbibed the Paulician opinions.¹⁴

That is what he says about the Albigenses, even. If anyone chooses to call them Cathari, it will be just immaterial.

Infant Baptism

He mentions here that they rejected infant baptism, but were divided as to the reason, some saying that infants could not sin and did not need baptism, others that they could not be saved without faith and consequently, it was useless. They held that sin after baptism was irremissible. [That is the unpardonable sin.] It does not appear that they rejected the sacraments. They laid great stress upon the imposition of hands, which seems to have been their distinctive rite.

Knowledge of Christian Antiquities

The Encyclopedia of Religious Knowledge, by Brown, on Arnold of Brescia states:

He was an eminent reformer of the 12th century. In 1136, by his bold and lofty spirit, his knowledge of Christian antiquities and the vehement eloquence of his public harangues, he aroused Italy, France and Switzerland against the Roman church and clergy and even converted the popes' legates to his opinions. He was charged with heresy and together with his adherents, was

excommunicated by Innocent II, but it is probable, says Davenport, his real crime was his having taught that the church ought to be divested of its worldly possessions and reduced to its primitive simplicity. Dr. Wohl, who wrote a book on infant baptism, allows that he was condemned along with Peter De Bruy for rejecting infant baptism. In 1144, he appeared in Rome and there elevated the standard of civil and clerical reform with such success as to gain even the Roman Senate and for 10 years possessed the chief power in the 'eternal city.' The reformer was seized and taken back to Rome where he died by the hands of the executioner the same year, 1155, being excommunicated, crucified and burned. Such was the fate of the man who is universally to have been possessed with extra-ordinary eloquence and of irreproachable character, but the spirit of his doctrine descended through succeeding ages and his memory is now both admired and revered. He is classed by Benedict among the most distinguished of the ancient Baptists.¹⁵

That is nice to know. He is classed by Benedict among the most distinguished of the ancient Baptists. I am afraid Baptists baptize infants. I am afraid Baptists have crosses on their churches, do they not? Well, maybe he was off on those five points they listed in all these books, but he was still a Baptist. They have to trace their history somewhere, so they ignore his non-Baptist beliefs.

Mennonite Misclaims

From the Mennonite Church History, by Hartzler and Kauffman, page 57, article Henricians:

About the year 1115, Henry, commonly known as the Deacon, burned with zeal against the corruption of Romanism; he preached in different parts of Switzerland but soon came to France where he was welcomed for some time but later was imprisoned. His followers were known as Henricians.

That is all they say, leaving it for you to suggest that the Henricians were the ancient ancestors of the Mennonites. They did not say that, but they very wisely have Paulicians, Henricians, Petrobrusians, Albigenses and Waldenses. They really borrowed the history of the true church and tried to trace their history down the same way. I am afraid they were Mennonites, except they did not believe any of the things the Mennonites believed. But nonetheless, they say they were Mennonites.

Petrobrusians: This sect arose [the Mennonites are not a sect; they are a denomination] in Southern France about the beginning of the 12th century. Peter De Bruy became dissatisfied with the corruption in the Roman church.

They did not say anything about infant baptism, crosses and all these other doctrines, did they? Under both names, all they comment is that they were dissatisfied with the history. If you think you will find those five points listed in the Baptist church history, you are badly mistaken.

And made an effort to restore Christianity to its primitive purity. He bitterly opposed infant baptism and held that prayers might be offered anywhere, therefore church buildings were useless. [So they mention two out of the five doctrines.] Images were burned or otherwise destroyed by his followers. They were immersionists but were non-resistant if the testimonies of his

enemies were true. Peter preached for about 20 years and in 1126 was burned at the stake. Their leader being dead, his followers united with the Henricians.¹⁶

Gibbon's Testimony

The Decline and Fall of the Roman Empire, by Gibbon, as impartial a history as you will find.

The trumpet of Roman liberty was first sounded by Arnold of Brescia, whose promotion in the church was confined to the lowest rank.

That is how much they promoted him for his piety and hard work. Yet remember what the Catholic Encyclopedia said about him before he was a heretic; how great a man he was. So Gibbon chides and ridicules what they wrote about him, and says the trumpet of Roman liberty was first sounded by Arnold...whose promotion in the church was confined to the lowest rank.

His adversaries could not deny the wit and eloquence which they severely felt. They confessed with reluctance the special purity of his morals, and his errors were recommended to the public with a mixture of important and beneficial truth. In his theological studies, he had been the pupil of the famous, unfortunate Abelard, who was likewise involved in the system of heresy, but the lover of Eleosa was of a soft and flexible nature and his ecclesiastic judges were edified and disarmed by the humility of his repentance. From this master, Arnold probably imbibed some metaphysical definitions of the trinity, repugnant to the taste of the times. His ideas of baptism and the eucharist are roughly censored, but a political heresy was the source of his fame and misunderstanding. He presumed to quote the declaration of Christ, that his kingdom is not of this world.

That is why he said the priests had no business managing the cities and the countries.

He boldly maintained that the sword and the sceptre were entrusted to the civil magistracy, that temporal honors and possessions were lawfully vested in secular persons [here you really get the truth of what he taught and believed], that the abbot, bishop and the pope himself, must renounce either their state or their salvation. [So, notice these books quoted out of Gibbon and said that Gibbon said they either must give up their things and all their power or they had no chance for salvation. Notice, what did he say?] The abbots, bishops and the pope must renounce either their state or their salvation, and after the loss of their revenues, the voluntary tithes and oblations of the faithful would suffice. [So you see, he was not against tithing at all.]

Blending in the same discourse, the texts of Livey and St. Paul uniting the motives of the gospel and classic enthusiasm, he admonished the Romans how strangely their patience and the vices of the clergy had degenerated from the primitive times of the church of the city. He exhorted them to assert the inalienable rights of men and Christians to restore the loss and magistrates of the republic to respect the name of the emperor but to confine their shepherd to the spiritual government of his flock.¹⁷

From the Mosheim Ecclesiastical History, article Henry of Lausanne:

Variously known as Henry of Bruys, Henry of Cluny, Henry of Toulouse and as the Deacon. His doctrine at that time appears to have been very vague. He seemingly rejected the invocation of the saints, and also rejected second marriages.

Now, I am afraid that eliminates the Baptists! I am afraid the Mennonites but the dust right there, and so did the Jehovah Witnesses, did they not? They try to trace their history through these sects, too.

In 1139, however, Peter the venerable, abbot of Cluny, wrote a treatise, called *Epistolisou Troctatus Adverses Petrobruciano*.

Notice! They labelled him a Petrobrusian also.

Against the disciple of Peter De Bruy and Henry of Lausanne whom he called Henry of Bruys and whom at the moment of writing he had inherited from Peter of Bruy. According to Peter the venerable, Henry's teaching is summed up as follows: rejection of the doctrinal and disciplinary authority of the church, recognition of the gospel freely interpreted as the whole rule of faith [only as observed by Catholics.] Condemnation of the baptism of infants, of the eucharist, of the sacrifice of the mass, of the communion of saints and of prayers for the dead and refusal to recognize any form of worship or liturgy. The success of this teaching spread very rapidly in the South of France. Speaking of this lesson, St. Bernard says the churches are without flocks, flocks without priests, the priests without honor.¹⁸

No Easter or Christmas

According to the Encyclopedia of Religious Knowledge, by Brown, article Henricians:

A sect, so called, from its founder, who undertook to reform the superstition and vices of the clergy. This reformer rejected the baptism of infants, severely censured the corrupt manners of the clergy, treated the festivals and ceremonies of the church with the utmost contempt. [He had no use for Christmas, Easter, Halloween, All Saints Day, St. Patrick's Day, or any of the other Catholic days.]¹⁹

Wandered With Peter of Bruy

Convincing testimony comes from the Schaff-Herzog Encyclopedia of Religious Knowledge, article Henry of Lausanne, or Henry of Cluny:

In 1116 he came to Le Mans and was received with enthusiasm and by his accusations on the corruption of the church and the depravity of the clergy, caused a tremendous popular excitement. The bishop, Hildebert, drew him away and for some time he wandered together with Peter of Bruy. About his doctrine only very little is found and what the letters of St. Bernard contains bears such an imprint of passion that it cannot be accepted without restriction.²⁰

Valuable ancestral tie-ins are given in the History of the Christian Church by Ruter:

The Albigenses, who derived their name from Albi, a considerable town of Vienne were a branch from this parent stock and in common with the Waldenses, they opposed the errors and superstitions of the Romish church. Such an enormity could not pass unpunished and Peter De Bruy, one of their first teachers was condemned to be burned.²¹

So they even say Peter De Bruy was one of the first Albigensian teachers and he says the Albigenses who derived their name from Albi, were a branch from the parent stock of the Waldenses. So that really ties in Peter De Bruy with the Albigenses and the Waldenses.

Blunt in his Dictionary of Sects and Heresies records:

Henricians: This sect of anti-sacridotalists was founded by Henry the Deacon known otherwise as Henry of Lausanne at the close of the first quarter of the 12th century. 'Central and Southern France was at this moment in a mood most favorable to receive his teaching, agitated as the country was with the deep discontent inspired by the arrogance and regular godlessness of the secular clergy. At first he didn't profess, or at least laid no stress, on the peculiarities of his own doctrinal system. His preaching wrought marvels on the morality of the almost barbarous populace. He was of imposing stature...a frame so robust as to bear with ease the utmost rigors of the climate, with a voice so powerful that his adversaries compared it to the roar of legions of devils. His rude eloquence, coupled with the ascetic life he lead and the manifest sincerity of his enthusiasm, appears to have favorably impressed even Hildeburt, the bishop of Le Mans. Upon Henry's arrival he was received with respect by this prelate who, on departure to Rome, accorded Henry free use of the pulpit of his diocese. The whole country yielded to his eloquence and gave themselves up to his direction. Henry dwelt much on two points. Although a monk by education and by profession and practice, he was emphatically an apostle of marriage and the uncompromising foe of the clergy.'

Henry and Peter De Bruy Together

So universal was his influence, when in the insolence of popularity he proceeded to arraign the vices of the ecclesiastics, not only did the populace desert the churches, but even threatened the persons of the clergy. On the return of Hildeburt to his sea, his flock, instead of meeting him and advancing to receive his episcopal blessing with rejoicing, met him with the greeting, 'We have a father, a bishop, an advocate far above you in wisdom, worship and sanctity.' The wise and gentle bishop bore the indignity in silence by forcing Henry into a public interview, he asked him to recite the morning hymn. Through ignorance or insolence, Henry could not or would not even repeat it. The populace by no means feeling the indignation at this spectacle, could not but be gravely affected by it, having been attached as they were, to Henry's person, they took no step to protect him from further discomfiture. The bishop declared him a poor and ignorant man and to mark the contempt with which he inspired him, he took no harsher measure than that of expulsion from his dioceses. Henry therefore retired into the South of France and became a disciple of and a fellow worker with a heretic who held similar opinions named Peter De Bruy. This is denied on the grounds of the hostility of the heretic for the emblem of the cross which it was Henry's custom in early times to carry.²²

[Notice Henry, in the early years of his ministry, did have a man carry a cross. But notice that even Schaff-Herzog says it was Henry's custom in early times.]

The evidence of Peter the venerable is conclusive to the effect that Henry whom he terms 'pseudo apostolos' was also the 'hars neguta,' the inheritor of the wicked, of De Bruy. Adopting the heretical tenets of the latter, they were already at one in their morality. He recommended his heretical ministrations in Southeastern France about the year 1119 and continued to preach there until the death of his co-agitator which took place about A.D. 1126. Henry escaped the fate of De Bruy and escaped to Gascony but some years afterwards ventured to enter the diocese of Orals where he was captured by the archbishop and sent a prisoner to Innocent II. The pope who was opposed to violent measures, himself an exile at Pisa, contented himself to placing him in the care and custody of St. Bernard. His confinement didn't last many years. He escaped and returned to Languedoc where he was protected by Ildephonse, count of St. Pillar and Toulouse.

Opposes Pagan Holidays!

A short period sufficed for the re-establishment of all his ancient influence and again the churches grew deserted and indignities were heaped upon the clergy. He continued unmolested for some years for the times were busy and an advocacy of the second crusade employed all the resources of the Roman pontif. At length, Eugenius III dispatched Alberik, cardinal of Austria to restore order in a letter to Bernard which is the best testimony to the ability and character of the heresiarch. Heresy, says he, is an antagonistic that can only be thrown by the conquerors of Abelard and Arnold. The indefatigable Bernard acceded to the request and it is thus that he epitomizes the condition of the country. 'I have found, he writes, the churches without people, the people without priests, the priests without respect, the Christians without Christ, God's holy places denied to be holy, the sacraments no longer honored, the holy days without solemnities.' As ever, Bernard was victorious and shortly afterwards, Henry was taken prisoner by the arch bishop of Toulouse and sent to Rennes where Eugenius was engaged in presiding in a general council. At the intercession of the arch bishop, his life was spared but he was cast into prison where he shortly afterwards died, his career thus closing about the year 1149. Source of information..²³

Then he gives you the bibliography there.
In Funk's Manual of Church History:

The Petrobrusians: Besides the two sects just dealt with our period can show others with less notoriety. Of these, such as the Petrobrusians, have something in common with the Cathari, while others, for instance that of the Apostolic Brethren, have an affinity with the Waldensians. The Petrobrusians: At the beginning of the 12th century, a priest named Peter of Bruy preached for nearly 20 years in the South of France against infant baptism, the eucharist and mass, against the veneration of images, and the cross, against church buildings, prayers and offerings for the dead. He was burnt to death in St. Jillus in 1137 by a mob who were infuriated by his proceedings. After his death, his work was taken up by the Cluniac monk, Henry.

[Here again they show that after his death, Henry took over. Arnold and Peter De Bruy were about the same time, and Henry was a little later.]

The latter, Henry, had already 20 years previously stirred up trouble at Le Mans by his preaching. He was indicted ultimately before the council of Rennes. As to what followed history is silent.

Then referring to Arnold of Brescia:

He claimed against the temporal powers and against the church's possessions of land and property. If we may believe Otto of Presingia he held that no cleric having property, no bishop holding fiefs, no monk who was not truly poor, could hope for salvation. After his condemnation before the Lateran Council in 1149 he went to France and from there to Switzerland and then returned to Italy. His connection with the revolution in Rome resulted in his execution by Barbarosa.

This source says of the Pasagians: [Notice these were in exactly the same area where the Arnoldists, the Henricians, the Petrobrusians and the Waldenses were. Notice what it says about the Pasagians, which may be a branch of these others.]

A small sect of Northern Italy in the 12th century insisted on the observance of the Mosaic law and looked on Christ as the first of God's creatures.²⁴

In the History of the Christian Church, by Walker:

Bernard's ascetic and other worldly principals were represented curiously in a man whom he bitterly opposed, Arnold of Brescia. With all his deference to apostolic poverty, Bernard had no essential quarrel with the hierarchal organization of his day or hostility to its exercise of power in worldly matters. Arnold was much more radical. Born in Brescia, a student in France, he became a clergyman in his native city. Of severe austerity, he advanced an opinion that the clergy should abandon all property and worldly power, so only could they be Christ's true disciples. In a struggle between Innocent II and Anacletus II, he won a large following in Brescia but was compelled to seek refuge in France where he became intimate with Abelard and was joined with him in condemnation at Bernard's instigation by the Senate of Sens.

[Notice he doesn't mention that he was a student of his, but did become acquainted with him.]

Bernard secured Arnold's expulsion from France. In 1143 the Roman nobles had thrown off the temporal control of the papacy and established what they believed to be a revision of the senate. To Rome Arnold went. He was not a political leader so much as a preacher of apostolic poverty. In 1145 Eugenius restored Arnold to church fellowship but by 1147 Arnold and the Romans had driven Eugenius out of the city. There Arnold remained influential until the accession of the vigorous Adrian II, the only Englishman who has ever occupied the papal throne.

Adrian in 1155 compelled the Romans to expel Arnold by proclaiming an interdict forbidding religious services in the city and bargained with the new German sovereign, Frederick Barbarosa, for the destruction of Arnold, as the price of imperial coronation.

[Notice the truth finally comes out. Adrian the pope bargained with the German sovereign, Frederick Barbarosa, for the destruction... now what the pope wanted was the destruction of Arnold. That was the price for the imperial coronation of Frederick Barbarosa.]

In 1155 Arnold was hanged and his body burned, charged with heresy. These accusations are vague and seem to have little substance. Arnold's real offense was his attack upon the riches and temporal power of the church. Far more radical had been a preacher in Southern France in the opening years of the 12th century, Peter of Bruys, of whom origin or early life little is known. With his strict asceticism, he denied infant baptism, rejection of the Lord's supper in any form,

[Which isn't so, but the way the Catholics kept it, he did]

the repudiation of all ceremonies and even of church buildings, rejection of the cross which should be condemned rather than honored as the instrument through which Christ had suffered. Peter also opposed prayers for the dead, having burned crosses in St. Jillus. He himself was burned by a mob at an uncertain date, probably from 1120 and 1130.

Peter's Disciple

Reputed to be Peter's disciple but hardly so to be regarded was Henry, called Lausanne who once had been a Benedictine monk from 1101 to his death after 1145 in Western and especially Southern France. He was above all a preacher of ascetic righteousness. He denied the validity of sacraments administered by unworthy priests. His test of worthiness was ascetic life and apostolic poverty. By this standard he condemned the wealth and power of seeking clergy. Arnold, Peter and Henry have been proclaimed Protestants before the reformation. To do so is to misunderstand them.²⁵

How Names Originated

From Erdman's The Light in Dark Ages:

By the 12th century there had come to exist in Western Europe widespread opposition to the position of the Roman church. The dissenters were known by many names according to their city, according to their leader or according to the ridicule of their foes.

[Notice who named them. They didn't call themselves Henricians or Petrobrusians.]

In the documents of church councils and decrees of papacy and royalty we find references principally to Albigensian, Paterini, Pasaginia, Arnoldista, Petrobrusians, Henricians, Waldenses and others too numerous to mention. Although their names and numbers were very extensive, they can be classified with reasonable accuracy into two major groupings - Cathari and Waldenses. In view of the widespread revolt against the pretensions of Rome and the desire of the people for the truth of scriptures, there were many groups without much organic relationship between one another; for example an assembly of believers in Italy and another in Germany. Many of the groups were brought into being by itinerant merchants and artisans who were

preachers of the word. They held few assemblies, similar to the other believers in distant places. Medieval documents and authorities confuse their various groups in view of their common position of alleged heresy. The inquisitors themselves made differentiation between them which lead the historian Van Limbrock in his account of the inquisition against the Albigenses to distinguish clearly between the Cathari and the Waldenses.

[Which is exactly so. The Cathari were never the true church. The Waldenses were; and so were the Albigenses.]

Both groups held some views in common, that all oaths were unlawful and sinful.²⁶

Soil Fertile for Reform

This is the Short History of the Christian Church, by Hurst:

A long quarrel between Henry IV and the papacy gave rise to a new force in Italy which was now felt far and wide. The claims which the pope made to supreme authority awakened the alarm of certain serious minds who saw here an element of great danger to the spiritual interest of all Christendom. In addition to this, a desire for local independence was awakened. A process of violent disintegration went on, especially in the Italian cities.

This book really sets the background for Arnold of Brescia and how they actually took advantage of his preaching and his name to carry out what they already started. So notice they had already started this independence of cities.

The people arose to protest the high planes of ecclesiastical rule and cities vied with each other in an attempt to cut loose from such restraint. That the clergy should hold such power, not only in Rome but throughout Italy, was considered a curse which must be done away with and the sooner the better. It requires but little time for a great popular aspiration to find its incarnation. The strong desire of many thousands in Italy to reduce the powers of the clergy and the papacy to a primitive status of voluntary poverty and purely spiritual life and government found its representative in Arnold of Brescia. Born about the end of the 11th century, he had been taught in a good school. Though Italian, he had gone to Paris and placed himself under the care of Abelard whose spirit he had imbibed. He possessed rare gifts of eloquence and popular leadership. He returned to Italy where he boldly proclaimed against the excesses of the priesthood and indirectly against the bold claim of the pope to secular authority. He was guarded in his expression regarding the papacy and entered no theological protest, but against the universal life of the clergy he claimed inveterate hostility. He held that the priest should renounce all holdings of property and live on the free will offerings of the people. His fearless method and defiant expression of the prevailing vices of the time rallied to his standards multitudes of adherents, among them were many cultivated people and nobles who saw in him a safe and pure leader. But when the awakening he produced became alarming to the existing authority, he was exposed by the pope, Innocent II who banished him from Italy. He fled to France, then to Switzerland and in both countries continued to preach the need for universal reform and the return of the church to its original simplicity. Arnold had accomplished a great work in Rome. The popular sentiment was in his favor. The need for reform which he preached gathered strength during his absence and the people whom

he had influenced now revolted against the pope. Arnold came back to Italy, went to Rome and stood at their head. He was not only the spiritual leader of the city but in a certain sense, he was also the political head. In the eternal city he was what Calvin was four centuries later in Geneva, 'administrator of ecclesiastical affairs.' Arnold's eloquence was overwhelming. The multitudes gathered about him with increasing enthusiasm. He forgot his religious standpoint and inspired by the remembrance of the grandeur of old Rome, he became a political reformer. Rome should stand free, independent of the pope and emperor, and be ruled by no single man, but by the senate and people then the old greatness would be restored. The citizens revolted against the rule of the pope, established a senate, drove the pope out of Rome, passed laws requiring the pope to live on voluntary offerings and throw off his temporal authority and invited the German emperor to come to Italy and establish the old imperial rule on the banks of the Tiber. Lucius II lead an army against the Romans but was killed during the seige of the city by a paving stone. Eugenius III, who succeeded him, fled to France and placed himself under the guidance of Bernard of Clairvaux. Eugenius was brought back to Rome by Roger, king of the Normans, but he was helpless. Arnold was still supreme and the Romans were devoted to him. A young Englishman who commenced life as a beggar turned to the priesthood, advanced through all subordinate stages until he became bishop of Albans and on the death of Eugenius III, succeeded to the papacy as Adrian IV in 1154. He had chosen a novel method of opposing the revered Arnold. He passed a law prohibiting all public worship in Rome. This one act produced a powerful impression and the people could not say it was not within his province and a purely ecclesiastical deed. The pope was now in power. Arnold was forced to flee from Rome a second time and was afterwards seized by the emperor Frederick Barbarosa who gave him up to his enemies in Rome. No mercy was now shown him. He was hanged in Rome, the scene of his greatest triumph, in 1155. To give additional indignity to his memory, his body was afterwards burned and his ashes cast into the Tiber.²⁷

Offspring From Bogomils and Paulicians

Reading from Kurtz Church History:

In point of fact, we know that the Vandals had transported shiploads of Manicheans to the shores of Italy. Probably, however, the number issued again from the East in all likelihood were from Bulgaria, where since the time the Paulicians had settled in that district of Bulgaria, Gnostic and Manichean views were widely entertained and zealously propagated. Even the names of these sects proved the correctness of this assertion. The more general designation was Cathari, but they were also called Burgari, or else a different mode of pronouncing the word. Publicani was probably a transposition by which the foreign term of Paulicians was converted into a well-known term of reproach. They were also designated Patareni, either in the original sense of that term or because of the contest between the Patari in Milan and the clergy. The term implied, in general, a spirit of hostility to the priesthood. Several of the charges preferred against them may probably have arisen from misunderstanding. The Paulician or Bogomil opinions embraced insistence on a literal observance of all the injunctions of the sermon on the mount and despite their great spiritualism, laid great stress on fasting and the frequent repetition of certain prayers, especially the Lord's prayer. Along with prayer, preaching occupied the most prominent place in their public service. Even their opponents admitted their deep and moral

earnestness. Generally, they went to the stake with heroism and joyfulness of martyrs. Sects of this kind were, since the 11th century, discovered in several places.

During the 12th century, they increased rapidly in membership and spread into different countries. The small sect of Pasageri in Lombardi, during the 12th century went to an opposite extreme from the Manichean rejection of the Old Testament by the Cathari.

Mosaic Law Except Sacrifices

The Cathari did reject the Old Testament, but the Waldenses did not. [Neither did the Petrobrusians, the Henricians or the Arnoldists.]

Notice the Pasageri went to an opposite extreme from rejecting the Old Testament.

With the exception of sacrifice, they insisted on the obligation of the old Mosaic law, including circumcision. The Petrobrusians, founded by Peter De Bruys, a priest in the South of France in 1104, rejected the outward or visible church, only accepting the true invisible church in the hearts of believers. He used crucifixes for cooking purposes. He was against celibacy, the mass and infant baptism. He ended his days at the stake. He was succeeded by one of his associates, Henry of Lausanne, formerly a monk of the order of Cluny. Under him the sect of the Petrobrusians greatly increased in numbers. St. Bernard succeeded in converting many of them from his errors. Henry was seized, condemned to imprisonment for life and died in 1149.

Among these revolutionaries, we must include Arnold of Brescia, whose chief fervent oratory was directed against the secular power of the church. His followers long afterwards were called Arnoldists.²⁸

In the New International Encyclopedia, article Bruys, Bruis, or Brueys:

Pierre De Bruy: French religious reformer, founder of the Petrobrusians, mentioned in the epistle 'Adverses Petrobrucianos Ariticos' written by Peter the venerable, abbot of Cluny to certain of the bishops of the province in Dophene not long after the death of De Bruy...his aim seems to have been to restore Christianity to its primitive simplicity. This meant for him rejection of infant baptism, trans-substantiation, prayers for the dead and in general costly churches. [Not tear down all the churches, but reject costly churches] His ill directed eloquence affected little save violence on the part of his followers.²⁹

Then reading in Mosheim's Ecclesiastical History:

A far better character than the other heretical leaders of his day was the presbyter, Peter De Bruys.

About the year 1010, Peter De Bruys attempted a restoration of true religion in Languedoc and Provence, provinces in France and having drawn many to follow him after journeying and laboring for 20 years, burnt by the enraged populace in St. Jillus in A.D. 1130. The whole system of doctrines inculcated by this Peter upon his followers called Petrobrusians is not known. Yet five of his opinions have reached us. Number 1, persons ought not to be baptized until they come to the use of reason; number 2, it is not proper to build churches and that such as were built should be pulled down; number 3, that the holy crosses ought to be

destroyed; number 4, that the body and blood of Christ are not distributed in the sacred supper, but on the signs of them; number 5, that the oblation, prayers and good works of the living do not profit the dead.

Despised Festal Days

He was followed by one, Henry, an Italian perhaps, an Aramite monk, the parent of the Henricians from Lausanne, a city of Switzerland. He came to Main. Being driven from there, he travelled through Poteay, Bordeaux and the adjacent regions; in the year 1147, he reached Toulouse. Everywhere he boldly proclaimed against the devices of the clergy, and the prevailing religion with the applause of the multitude. Being rejected from Toulouse by St. Bernard he took flight but was apprehended by some bishop, brought before Eugene III by the Roman pontiff, committed to prison and soon after died. An accurate account of the doctrines of this man also has not come down to us. [He admits both of these facts, and he is one of the most ancient historians.] We only know that he, too, disapproved of infant baptism, he was severely against the corrupt morals of the clergy, despised the festal days [pagan Roman days] and religious ceremonies and held clandestine meetings. Some represent him to be a disciple of Peter De Bruys, but on what authority they rely, I do not know.

In Italy, Arnold of Brescia, pupil of Peter Abelard, a man of learning and stern morals but of a restless temper, attempted a revolution both civil and ecclesiastical. Innocent II compelled him after being condemned in the Lateran Council to retire into Switzerland, but he returned. He is not named in the canon of this council, thus it refers rather to Peter De Bruys, where it recounts his errors, excommunicates the persons, delivers them over to the secular sword, but Arnold was not excommunicated nor committed to the executioner.

Otto of Presingian expressly states that Arnold, as well as the Petrobrusians, was condemned by this council. He was also banished from Italy and forbidden to return without permission from the pope.

Gunther, in his history, makes this just remark: 'He gave us many just rebukes, mixed with false ones. But our times would not bear faithful admonition.' [That is what a Catholic says about Arnold.]

After his banishment, Arnold went first to France and to Abelard, from him went to Gido, the papal legate who not long after was himself a pope.

Arnold returned on the death of Innocent and gave great trouble to the new pontiff Eugene. He maintained that all the wealth of the Roman pontiff, also of the bishops and the monks ought to be transferred to civil authorities and nothing be left for any of the ministers of God, but their spiritual powers and the tithes and the voluntary offerings of Christians. [He says the tithes should be left to the ministers. The voluntary gifts should be left to the ministers. Spiritual powers should be left, but that is all.]

Peter and Arnold Together

In Mosheim:

There is pretty good evidence that early in the 12th century, Peter Bruy with his successor, Henry and their followers

the Petrobrusians and Henricians, did at first reject infant baptism without discarding all baptism, but soon after, Peter Waldo arose and gave birth to the proper Waldensians and we hear no more of the Petrobrusians and Henricians. [No, they probably joined the Waldenses. They became the Waldenses. They disappeared.]³⁰

Diligent New Testament Study

From quite a thorough book, Witnesses For Christ, by Backhouse & Tylor:

The first noteworthy preacher and the doctrines in this century [12th century] was a priest named Peter of Bruy. Through the diligent study of the new testament he had acquired a clear concept of the worship of God in spirit and in truth.

Regarding faith as necessary to baptism, he rejected the baptism of infants and when in consequence of re-immersing those who had joined him, his followers were called Ana-baptists. They demurred to the name, alleging that the baptism performed in infancy was no baptism at all. [They said, no we are not Ana-Baptists; we are not re-baptizers. Those children have never been baptized.] He vehemently opposed the sacrifice of the mass which he regarded as the pillar on which the dominion of the priesthood chiefly rested. He explained to the people, 'trust not in those misleading clergy when they pretend to produce for you the body of Christ and to deliver it to you for the salvation of your souls.' He condemned prayers, offerings and alms for the dead. 'The state of a man after death,' he said, 'depends on his conduct during life. Nothing that is done afterwards can be of any avail.' Burdened with the pomp of public worship, the multiplied ceremonies which had converted it into a mechanical service and the artificial chanting which effected the senses rather than the heart, he says, 'God is mocked by such service. He to whom pious feeling alone is acceptable is neither brought near by loud vociferation nor propitiated by musical melodies.'

In like manner, he despised consecrated buildings. 'God is to be worshipped in the shop or market place equally as in the church. He hearkens to the sincere suppliant whether praying before an altar or in the workshop.'

Concerning the cross he said, 'Every representation of it ought, by way of avenging His death, to be cast away and destroyed. This maximas carried out by his followers only too literally. On a certain Good Friday, they brought together all the crucifixes they could collect and making of them a great fire, roasted meat and ate, and invited everyone to partake.'

Rude Age Fostered Rebellion

They even proceeded to pull down altars, to scourge priests and compelled monks to marry. 'What other result,' asks Neander, 'could be anticipated from the spirit of unbridled liberty pervading from so rude an age?'

Notice, even Neander, who is one of the top church historians, says "What other result could be anticipated from the spirit of unbridled liberty pervading from so rude an age?" He says the age, the people, the desire to get from under these priestly errors, to get a little satisfaction, and feeling of spiritual things. It so pervaded them, it erupted this way!

When you see that in the more advanced era of the reformation all the caution of the great reformation was insufficient to prevent men from confounding licentiousness with Christian freedom and to restore the wild burst of human passion. Peter preached first in Dauphine his native country, being driven thence. He travelled up and down for 20 years in Gascony, Languidoc and Provence, waging war against superstition, making many proselytes. In Provence there was nothing to be seen but Christian re-baptizing, altars profaned, crosses burned. But about 1124, being in the city of St. Jillus in Languidoc, Peter at the instigation of the clergy, was seized by an infuriated mob, hurried away and burnt at the stake, thus passing, says even the charitable Peter of Cluny, from temporal to eternal fire.

This abbot, being on tour in Gascony set himself to repair the breaches which he everywhere found in the church. He drew up a refutation of the errors as he deemed of the Petrobrusians, the followers of Peter De Bruy, and sent it to the bishops of Provence telling them it was their duty by preaching to drive the sectaries from their hiding places and if unable of themselves to do this, they must invoke the secular power.

It becomes Christian charity, he says, to labor rather for the conversation than for the extirpation of heretics authority and reason are the great means to be employed so that if they profess themselves to be Christians they may bow to the one or if they consider themselves to be men, they may acknowledge the other.

Henry Arises

Whilst the abbot of Cluny was thus unconsciously seeking to quench the gospel light, a denizen of his own cloister had been visited by heavenly illumination and raised to be a witness for the truth. This was Henry of Lausanne, a monk of Cluny, who like Peter De Bruys, taking the New Testament for his guide saw that the gospel points to a life of practical activity, not to one of contemplative inaction.

The gospel was a light of action. Go right down the line, and start doing it. It is not a nice spiritual philosophy.

He felt himself called a minister to the wants of the people who were either totally neglected or lead astray by hireling clergy. Accordingly he sallied forth in his monkish attire and waiting for no invitation he took up his abode in one house after another, preaching the spiritual life and was contented with such fare as was set before him.

From Lausanne, where he first preached, he came to Central France, where more like-minded joined him as he went along and an apostolic society formed under his direction. Having no controversy as Peter had with the symbol of the Saviour's passion, he caused to be carried before him a banner on which was worked a figure of the cross.

We know by other history books that he did that in the early days of his ministry. Afterward when he came into contact with Peter De Bruy, he quit using a cross.

At first he confined himself to preaching repentance [not penance as one of the other books words it] and denouncing that sham Christianity in which the practices of a godly nation are wanting. Soon, however, he proceeded to warn men against a worldly minded clergy, those false guides whose teaching and example did

more to promote wickedness than to restrain it. Especially, he accused their unchastity, and less enlightened than his compatriot on the subject of celibacy, he joined in with the monks in supporting the harsh degrees of Gregory VII. Henry's appearance itself was such as to command attention. The rapid changes in his countenance are likened by the contemporary chronicler to 'a ruffled and tempestuous sea.' He was as yet a young man, he wore short hair, his beard shaved, was large in stature, but very sorely clothed, walked apace, and went barefooted even in the heart of winter. His ordinary retreats were the cottages of peasants. He lived all day under porticoes, ate and slept on some hill or other in the open air. 'The women cried him up for a great servant of God and gave out that no person could have a greater faculty than he of converting the most obdurate hearts and that he was imbued with a spirit of prophecy.'

They did not say that he was a prophet. They did not say he had a prophethess! They said he was endowed with a spirit of prophecy.

To discern the most inward recesses of the conscience and the most private sins. He had a natural eloquence and a tone of voice resembling thunder.

Wouldn't you know they would use that word? They would almost have to use that word, thunder.

Accusations Were Lies

Contrited under the ministry of this Whitfield of the middle ages; people hastened to confess their sins and to renounce their loose manner of living. On Ash Wednesday, A.D. 1116, two of Henry's disciples appeared in the garb of penitence, with banners, at Le Mans, the chief city of the province of Maine. They came to ask if their master might visit the city as a preacher of repentance, during the season of Lent.

Henry's fame had preceded him and the messengers 'were received by the people as messengers of angels'. The bishop, Hildeburt, a discreet and pious man, gave them a friendly reception, Henry having not come under the suspicion of heresy. Himself about starting to Rome, the bishop gave directions to his archdeacon that Henry should have liberty to preach. The effect of his preaching was wonderful. Not only were the common people drawn and bound to him by an invisible chain, but the younger clergy eagerly gathered around him and placed a stage in the public place from whence he could be heard by the whole city. Nevertheless, the higher clergy set their faces against him.

That is what does it: the Pharisees and Sadducees, the Federation of Church Councils, Greater Federation of Churches...that is where the trouble always ends up.

The higher clergy set their faces against him and when the citizens in revenge withdrew from the churches and insulted the priests, they applied for protection from the civil power. At the same time, they addressed a letter to Henry, upbraiding him for abusing the confidence reposed in him and for instigating the people to schism, sedition and heresy. They forbade them under pain of excommunication to preach in any part of the diocese. Henry refused to compromise and when the prohibitory letter was read in public, he shook his head at every sentence and exclaimed, 'thou liest.' When they accused him of something else, he would say, 'thou liest.' Not with the working classes only but the

substantial citizens looked up to Henry as their guide. Gold and silver were freely given and placed at his disposal, so that if he had been activated by sordid motives, he might easily have been made rich. When Hildeburt returned from Rome, he found the tone of feeling in Le Mans strangely altered. He, himself, was no longer received with the customary feeling of joy and reverence. 'We have,' said the people, 'another priest and intercessor more virtuous in life, more eminent in knowledge, more exalted in authority.' The clergy hated Henry, because they are afraid that by means of the scriptures he will expose their licenses, their incontinence and their false doctrines.

Those are the words which met Hildeburt when he came back. The people spoke right out.

Removes to Petrobrusian Area

Hildeburt saw the danger of trying to put down Henry's influence by force. Accordingly, he sought a private interview in which he prevailed upon him either by authority or argument quietly to leave the diocese and to take himself to some other field. Notwithstanding the allusion just made to the priests, it does not appear that Henry while he was at Le Mans made any attack either upon the dogmas or the ceremonial. It was when directing his course southward, he came to the country in which Peter Of Bruys had already labored, the abbot of Cluny in his treatise speaks of Henry of Lausanne as the heir to Peter's wickedness. Here Henry published a tract against the abuses of the church in which he gave a more systematic shape to the teachings of his predecessor. [Now, when he finally writes his doctrines in print, they are more like his predecessor, Peter De Bruys.] The clergy were greatly alarmed and the archbishop of Arals having succeeded in getting possession of Henry's person, carried him to the Council of Pisa at which Pope Innocent II presided. By this time he was pronounced a heretic, placed under custody of St. Bernard of Clairvaux and recovering his liberty, retired to the South of France and re-commenced preaching around Toulouse and Albi where the anti-Romish tendencies were strong and were favored by the feudelers who were striving to render themselves independent of their sovereigns. Here he labored for 10 years with remarkable success. Bernard, whose watchful eye took in the whole Gaelic church with its wants and perils, roused himself, called upon the count of St. Jillus and Toulouse to put down the heresy.

Doctrines

We have heard of the great things Henry the heretic is doing every day in the churches of God. Wandering up and down, a ravenous wolf in sheep's clothing. The churches are without the people, the people without priests, the priests without becoming reverence and Christians without Christ. Invocation for the saints, offerings for the dead, the pilgrimage, the festivals are all neglected, and baptism is denied the infants who are thus robbed of salvation.

The bishops once more laid hands on Henry. He was carried in chains before a council held at Rennes in 1148, condemned to death at the intercession of Archbishop Sampson, imprisoned for life with a meager diet that he may be brought to repentance.³¹

Arnold's Name in Waldensian Genealogy

Then Backhouse and Tylor mentions the following about the Publicani:

A similar movement [to the Henricians] was at work in Italy. Unhappily we know little of the man by whom it was carried on. The name most familiar to history is associated with a political revolution. Arnold, priest of Brescia and Lombardi, conceived the idea of bring the clergy back to the apostolic pattern, not their luxury and debauchery only, but their possessions of worldly property and their interference with secular matters seemed to him at variance with the teaching of the New Testament. His life corresponded to his doctrines. He assumed the monastic garb and lived in poverty in ascetic severity. Brescia and Lombardi cities in general were ripe for such teachings. His invectives against the pope and bishops fell on his hearers like a spark on straw. His eloquence is described by Bernard as sweet yet powerful, sharp as a sword, yet soft as oil. The agitation spread to Rome.

Now we note a very interesting quote:

In 1130 he fled to France, from there to the Alps, where he may have re-kindled the embers still remaining. The church of the Waldenses has inscribed the name of Arnold as in her spiritual genealogy.

Is that not something! The Waldenses have inscribed the name of Arnold of Brescia as one of their spiritual genealogical ancestors.

Bernard wrote to the pope to secure his person and to burn his books, but he remained unharmed in Switzerland for five years.

Bravery in Martyrdom

If we look to the Rhine, we shall find the same tokens of religious fermentation. In the year in which Henry of Lausanne was put to death, Serbinus, provost of Steinfeld near Cologne, wrote thus to Bernard.

'There have been lately some heretics discovered amongst us, two of whom stood there before the assembly and maintained their tenets from the words of Christ and the apostles. When they could proceed no further, they desired that a day might be appointed when they might bring more skilful advocates, promising if they should fail, to return to the church. Whereupon, after they had been admonished for three days and were still unwilling to repent, the people incited by much zeal, seized them, hurried them to the stake where they perished.'

This is what the priest writes the pope, explaining this martyrdom:

'What is most wonderful in all this is that they bore the flames not only with patience but with joyfulness, so that I should be glad, holy father, if you could tell me how these members of the devil could exhibit courage and constancy scarcely to be found in the most pious of the faithful?'

'They assert the church is to be found in them only.' [They claimed they were the only true church! Continuing the quote] *They alone tread in Christ's footsteps and lead an apostolic life. That which we call a sacrament, they stigmatize as a shadow but they themselves in their daily meals, according to the example of Christ and the apostles, consecrate by the Lord's prayer the meat and drink. Besides water baptism they baptize, so they pretend, with the Holy Spirit, alleging the testimony of John The Baptist,*

and they assert that everyone of the elect has power to baptize and to consecrate at their meals.

Not Allow Adultery

Second marriages they look upon as adultery. They put no confidence in the intercession of the saints, they have no confidence in confession at whatever time a sinner repents, his sins are forgiven. They put no confidence in the fire of purgatory.

The admissions however, which Bernard makes outweigh all the reproach which he casts upon these despised people. If you interrogate them regarding their faith, nothing can be more Christian.

This is a direct quote from St. Bernard!
Continuing Bernard's quote:

As to their conversation, nothing can be more blameless, and what they say they confirm by their deeds. They attack no one [take special note of that], they interfere with no one, they defraud no one, and their faces are pale with fasting. They eat not the bread of idleness, but labor with their hands. Where now is their fox? By their fruits you shall know them. Women forsake their husbands and husbands their wives to join them. Clergy and priests quit their people and churches and are found among them, unshorn and unshaven, herding with weavers and spinsters.³²

So, that is what St. Bernard wrote about these people! They reject second marriages and mates may for Christ's Kingdom's sake forsake an unscriptural association! Do the churches who claim to trace their history through this body follow its fundamental practices even? The Baptists, the Mennonites, the Jehovah's Witnesses, the Seventh Day Adventists, or the Churches of Christ?

By their fruits you shall know them!

FOOTNOTES FOR CHAPTER 4

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CHAPTER V WALDENSES AND ANABAPTISTS

When Waldenses Began

*From the New International Encyclopedia, article Waldenses:
The name given to the followers of Peter Waldo and his successors
in modern times.*

In modern times, there are two things you need to discern especially about the Waldenses. First, how old are they? Do they go all the way back to the apostles? The Baptists try to claim they do, as do others who trace their church history back through them. Yet, can you prove that by the facts of history? Are they a group that arose in the days of Peter Waldo? The second thing you need to realize: Waldenses exist even today. They have 40 or 50 churches in the world today. There is one in Missouri, one in North Carolina, and they exist in Italy today. Most of the accounts of their doctrine, and its history, pertain to the Waldenses of the last three or four centuries. That is where you have to be careful. One thing you still notice in the church histories: the Waldenses of today differ in a number of ways from the original Waldenses. Churches which trace history through them want to take their modern doctrines and modern practices. They want to take the people as they are today, but they want to take the centuries they have existed without going back to the original doctrines of the original Waldenses. The name was given to the followers of Peter Waldo and his successors in modern times.

*Waldo, or more properly, Valdez or Valdesius, a wealthy merchant of Lyons, France in the latter half of the 12th century was moved by the death of a friend. In 1170 he determined to lead a life of poverty and to devote himself to the cause of religion. As he wished to read the scriptures, he employed two ecclesiastics to translate portions of the Bible into the vernacular. Followers soon flocked to him and were known sometimes by his name, sometimes as the 'poor men of Lyons.'*¹

That is true, but did their church exist as the Waldensian church since the days of the apostles? Or did they recognize forerunners as the Nazarenes, Paulicians, Bogomils, Petrobrusians, etc.? Some Waldensian ministers "maintain that their origin dated from the persecution of the third century." But does this mean under the same name, or thru stages known by different names? "This idea is now entirely abandoned." Would the Baptists, Adventists, Jehovah's Witnesses or others who trace their history through the Waldenses back to the apostles like read that?

From the 9th edition of Encyclopedia Americana, article Waldenses we learn: Here we see again the Waldenses were not a denomination. They were still a sect. They joined with the reform movement and became a denomination. Today the Waldenses are a denomination. Notice the Americana, the New International, and we will see the Britannica also says they began with Peter Waldo. But the Baptists and other denominations who trace their history back through them say they did not.

Some of the writers derive the name Waldenses from Valez, from the French word valley, and they call them "voodaux," which was the name given later.

[Notice, the name given later, not the original name. This derivation of their name was an attempt to stretch their antiquity back to the apostles rather than be dated by the name of an individual which could be established.]

Still others have traced their origin to the earlier sects of HENRICIANS.

About 1170, Waldo, shocked and moved to repentance by his sins by the sudden death of a friend came to the determination to imitate the mode of life of the apostles and primitive Christians.

Strange how these historians admit by the very doctrines and attitudes of these various stages of the church, they were trying to imitate and exemplify the life of the apostles and primitive Christians. This should remind us of a verse in Jude that says we ought to earnestly contend for the faith which was once delivered to the saints. In every stage we have read that very statement. The intention of Peter De Bruy, the Paulicians, the Bogomils was to imitate the mode of life of the apostles and primitive Christians.

He gave his goods to the poor and by his preaching, collected numerous followers chiefly from the class of artisans who from the place of their birth were designated Leonists. They were designated Leonists or the poor men of Lyons; Sabatati, or Insabati on account of their wooden shoes or sandals [sabats]; Humiliatists on account of their profession of humility, and were often confounded with the Patarines, Albigenses and others whose faith they shared.

Remember what we read about the church at Thyatira in Rev. 2, that Christ would come quickly and they would be there when he returned. The Waldenses will be there when Christ returns.

In their fanatical contempt of the clergy and their opposition to the Roman priesthood, the Waldenses resembled the sects of like character in the middle ages. They made the Bible alone the rule of their faith and rejected whatever was not founded by the Bible as not conformable to apostolic antiquity.

What would this do to the pagan superstitions in our 'Christianity' such as Easter, Christmas, immortality of the soul; and what about churches who trace their history back through them but whose beliefs and practices are not founded on the Bible?

They renounced entirely the doctrines, usages, and traditions of the Roman Catholic church, and formed a separate religious system. They were therefore excommunicated as heretics at the council of Rome in 1184, but they did not suffer a general persecution until the war against the Albigenses whom they closely resembled in their doctrines and customs.

Notice that! They were excommunicated at that early date, but when were their great, great sufferings? They did not even suffer a general persecution until the war against the Albigenses. As long as these people were faithful, as long as they were the true church, God protected them. The greater abundance of martyrs of the Waldenses, as with any era of God's church, took place after they were not the true church anymore. God promised that he would keep them from the hour of tribulation, if they would watch and pray they would be accounted

worthy to escape. This is important to notice with each church stage or era.

Single congregations went to Callabria and Apolia where they were soon suppressed, others to Bohemia where they were called Grubenheimer because they used to conceal themselves in caverns. They soon became amalgamated with the Hussites.²

See! God's true church had ceased existing in Bulgaria in the days of the Bogomils. So even though Waldenses did go up to Bulgaria, that wasn't the place God prepared for them to go next. So if they went over, they soon became amalgamated with the Hussites.

Some very interesting facts are added by Johnson's Universal Cyclopedia:

Waldensian church. Named from Peter Waldo. The oldest Protestant church in the world and one of the three native evangelical churches in Italy. The Waldensian valleys are in the North of Italy. The territory occupied by the Waldenses is from 24 to 25 miles long and from 14 to 15 miles wide. The chief place is Toratalese with 5000 inhabitants where there is a college for boys and a highschool for girls.

[That is talking about them today.]

Conversion of Peter Waldo

The Waldenses numbering from 25,000 to 26,000 are chiefly peasants, living in small villages. [It is now generally agreed among church historians that there is no evidence that the Waldenses were in existence as a separate organization before the days of Peter Waldo.]

That is true! They were not. But there was a separate church from the Catholic church, and they did descend from it, but it wasn't the Waldensian church all the way back down to the apostles. The question, however, is far from being settled but even if the connection between Waldo and the Waldensians be denied, here is a reformer whose doctrines are so much like those professed by the Waldenses themselves.

This is undoubtedly Presbyterian, their ecclesiastical quality very much resembling that of the church of Scotland.

Presbyterian Ministers Acquired

[Recourse was had to send to Geneva and France for a supply of preachers and those who were sent being Presbyterian, brought with them and established in Piedmont that form of church quality which now prevails.]

The Moravian brethren go so far as to affirm that their first bishop received the Episcopalian ordination from Stephanus, bishop of the valley. Whether that opinion is true or not cannot be affirmed with certainty. The fact is that the Waldenses, although Presbyterian, differ somewhat from the Presbyterian churches in some respects. They keep Christmas, Good Friday, Easter and Ascension day. They have the rite of confession in the Episcopal church, they have a liturgy, and the ministers are at liberty to use it or not. Their synod which corresponds to the general assembly of the Presbyterian church meets

once a year and is composed of all the ordained ministers of the home church and of the mission field. The lay deputation is composed of two delegates not necessarily ruling elders. The seminary of the church is in France.

Those who wish to be enrolled as regular theological students must have a government diploma which corresponds to the degree of M.A. in England. The curriculum last three years, nine months every year. There are three professors. After the Waldenses received their civil and religious freedom in 1848 they began the work of evangelization among their countrymen. They had 44 churches, 43 pastors, 47 stations with 47 evangelists and 8 teacher evangelists.³

Chambers Encyclopedia gives more information under their article entitled Waldenses, Valdenses, Valdecia, Valdeci, Vaudois: The religious doctrine of the Waldenses are now similar to those of the reform churches. The Waldenses had at one time bishops but that was when the sect was more widely spread than it now is. [Much has been said of the origin of the Waldenses. Their own historians assert that the community has remained from apostolic times independent of the church of Rome and they boast they can show a regular apostolic succession of bishops from the earliest period of Christianity, till that of the reformation. This statement has been very generally admitted by critical writers, but in the light of recent investigations it would seem to be no longer believable. DeKauf and Herzog have submitted the early history of the Waldenses to a critical examination and the conclusion to which they have come after an examination of the manuscript records is that the Waldenses had not the early origin claimed for them and were not Protestant before the reformation, although they entertained opinions which so far were in anticipation of those held by the reformers. They are also of the opinion that the Waldenses do not take their name from Valle, Vaule, a valley, as has been assumed by some, but from Peter Waldo, of Lyons, a merchant of the 12th century who was less a founder of a sect than the representative and leader of a widespread struggle against the corruption of the clergy.] The church would have tolerated Peter Waldo as it had tolerated St. Francis the founder of the Franciscans and perhaps have allowed him to form a new order had he not tread upon ground dangerous to the hierarchy, but he had the 4 gospels translated and maintained that laymen had a right to read them to the people.

Clergy's Ignorance and Immorality Exposed

He exposed in this way, the prevalent ignorance and immorality of the clergy and brought down their wrath upon himself. His opinions were condemned by a general council in 1179 and he retired to the valley of the Cottian Alps. A long series of persecutions followed but Waldo's followers could not be forced to change their opinions. They continued to be known as Leonesti from the place of their origin, poor men of Lyons, Sabatati, humiloti. It was natural that a body cruelly persecuted should stand aloft from the church and even offer armed resistance. But we have no evidence of the manner in which the Waldenses first became a separate community. They are now shown to have been identical with the followers of Waldo but they must not be confounded with the Albigenses who were persecuted in the same period. The protests of the Waldenses against the church of Rome only related to the practical questions. That of the Albigenses related to matters of doctrine. The Waldenses at first seemed to have spread in the upper

valleys of Dopheny and Piedmont to which Waldo retired. They were subjected to persecutions in 1332, 1400 and 1478 and where their industry and integrity were universally renowned. So widely had the sects been scattered that it was said a traveller from Antwerp to Rome could sleep every night at the house of one of the brethren. In Bohemia many of them had settled and they, without forsaking their own community, joined the Hussites, Taberites, and Bohemian Brethren, a connection which lead to a change in the principles of the Waldenses. They adopted the doctrines of the reformers and this lead to more serious persecutions than any they had previously undergone.⁴

Obscure History of Sects

The Encyclopedia Britannica bears witness to the obscure information on the sects of the Middle Ages as follows -

Waldenses: The name Waldenses was given to the members of an heretical Christian sect which arose in the South of France about 1170. The history of the sects of the middle ages is obscure, because the earliest accounts of them come from those who were concerned in their suppression and were therefore eager to lay upon each of them the worst enormities which could be attributed to any. In later times the apologists of each sect reversed the process and cleared that in which they were interested at the expense of the others. In early times these sectaries produced little literature of their own; when they produced literature at the beginning of the 15th century they attempted to claim for it a much earlier origin.

Notice the first literature the Waldenses have is in the 15th century. Actually they have two separate histories of the Waldenses, the one in the 15th century and the one written later in the 18th and 19th centuries by Gilly and other men who went over there from England.

Hence there is confusion on every side; it is difficult to distinguish between various sects and to determine their exact opinions or the circumstances under which they came into being. The Waldenses, under their more modern name of the Vaudois [Notice the Britannica claims it is their more modern name. That's true. That's the name of the modern Waldenses from the 15th century on up. The history of the original Waldenses, was written in the 15th century. These histories of the modern Vaudois [written in 1800 and 1900] have survived to the present day in the valleys of Piedmont.] The Waldensians have been regarded at one time as the most ancient and the most evangelical of the medieval sects. It is, however, by no means easy to determine their original tenets.

Notice that! Their original tenets are quite a bit different from what they are now. In the 13th and 14th centuries they were a body of obscure and unlettered peasants, hiding themselves in a corner, while in the 16th century they were absorbed into the general movement of the Reformation. See when they quit being the true church! When were they the little flock, the obscure, hidden people?

As regards their antiquity, the attempts to claim for them an earlier origin than the end of the 12th century can no longer be sustained. They rested upon the supposed antiquity of a body of Waldensian literature, which modern criticism has shown to be tampered with.

Waldensians and Preceding Sects

This discovery did away with the ingenious attempts to account for the name of Waldenses from some other source than from the historical founder of the sect, Peter Waldo. To get rid of Waldo, whose date was known, the name Waldenses or Vallenses was derived from Vallis, because they dwelt in the valleys, or from a supposed Provençal word Vaudes, which meant a sorcerer. Putting these views aside as unsubstantial, we will consider the relation of the Waldenses as they appear in actual history with the sects which preceded them. Already in the 9th century there were several protests against the rigidity and want of spirituality of a purely sacerdotal church. The Berenger of Tours upheld the symbolic character of the Eucharist and the superiority of the Bible over tradition. The Paterines in Milan raised a protest against simony and other abuses. In France, at Embrun, Peter De Bruys founded a sect known as Petrobrusians, who denied infant baptism, the need of consecrated churches, transubstantiation, and masses for the dead. A follower of his, a monk, Henry, gave the name to another body known as Henricians, who centered in Tours. The teachers of these new opinions were men of high character and holy lives, who in spite of persecution wandered from place to place and made many converts from those who were dissatisfied at the want of clerical discipline which followed upon the struggle for temporal supremacy into which the reforming projects of Gregory VII had carried the church. It was at this time that a rich merchant of Lyons, Peter Waldo, sold his goods and gave them to the poor; then he went forth as a preacher of voluntary poverty.

Empty Religion

His followers, the Waldenses or poor men of Lyons, were moved by a religious feeling which could find no satisfaction within the actual system of the church.

Is that the way it started with you? Did you start feeling empty when you came back from church? When you tried to check out what you believed, about the ever-burning hell and mothers in heaven seeing their babies burning in that ever-burning hell? Could you find satisfaction? That's what these men experienced.

Like St. Francis, Waldo adopted a life of poverty that he might be free to preach, but with this difference, that the Waldenses preached the doctrine of Christ while the Franciscans preached the person of Christ. Waldo reformed teaching while Francis kindled love; hence, the one awakened antagonisms which the other escaped. For Waldo had a translation of the New Testament made into the vernacular and his preachers not only stirred up men to more holy lives but explained the Scriptures at their will. Such an interference with the ecclesiastical authorities led to difficulties. Pope Alexander III who had approved of the poverty of the Waldensians, prohibited them from preaching without the permission of the bishops. Waldo answered that he must obey God rather than man. The result of this disobedience was excommunication by Lucius III in 1184. Thus a reforming movement became heresy through disobedience to authority, and after being condemned embarked on a course of polemical investigation now to justify its own position.

Earliest Account of Doctrines

The earliest definite account given of the Waldensian opinion is that of the inquisitor Sacconi about 1250.

Now what are we going to find he had to say about these Waldenses? Quite a bit different from those in 1650 or those in 1550.

He divides them into two classes, those north of the Alps and those of Lombardy. The first class hold (1) that oaths are forbidden by the gospel, (2) that capital punishment is not allowed to the civil power, (3) that any layman may consecrate the sacrament of the altar, and (4) that the Roman Church is not the church of Christ.

So they weren't Protestants, were they? No, because Protestants think the Roman church was the Church of Christ that went astray and needed to be cleaned up. But anybody who claims that it never was the church of Christ isn't a Protestant.

The Lombard sect went farther in (3) holding that no one in mortal sin could consecrate the sacrament, and (4) that the Roman Church was the scarlet woman of the Apocalypse whose precepts ought not to be obeyed, especially those appointing fast-days. They were opposed to asceticism, and had no official priesthood; at the same time their objection to oaths and to capital punishment are closely related to the principles of the Cathari. Their other opinions were forced upon them by their conflict with the authority of the Church.

Christ in You

These opinions were subversive of the system of the medieval church, and were naturally viewed with great disfavour by its officials; but it cannot fairly be said that they have much in common with the opinions of the Reformers of the 16th century. The medieval church set forth Christ as present in the orderly community of the faithful; Protestantism aimed at setting the individual in immediate communion with Christ.

Do you see the difference? These people of this time set Christ as the center of the community and their orderly way of living, whereas others aimed at setting the individual right with Christ. There is quite a bit of difference, if you get the point.

The earliest known document proceeding from the Waldensians is an account of a conference held at Bergamo in 1218 between the Ultramontane and the Lombard divisions, in which the Lombards showed a greater opposition to the recognized priesthood than did their northern brethren.

Ministerial Functions

The ministers received food and clothing from the contributions of the people, but also worked with their hands; the result of this was that they were very ignorant and also were grasping after bequests from the dying. The affairs of the church were managed by a general synod held every year. The duties of the barbs were to visit all within their district once a year, hear their confessions, advise and admonish them; in all services the two ministers sat side by side and one spoke after the other.

Is that the way the Baptists do it? Or the Jehovah Witnesses? No, they are all preachers, the Jehovah Witnesses. Is that the way the Adventists do it? No. That's the way the Waldenses did. They

maintained that from the original Waldenses when they were the true church.

Freewill and Predestination Troubles Waldenses

In point of doctrine they denied purgatory and the sacrifice of the mass, and did not observe fasts or festivals.

No Easter, no Christmas, no Halloween, no St. Patrick's day. No festivals from Paganism!

Good Works

After giving this account of themselves they ask for information about several points in a way which shows the exigencies of a rude and isolated society, and finally they say that they have been much disturbed by the Lutheran teaching about freewill and destination, for they held that men did good works.

That's really terrible, isn't it? Would Protestants claim them as their ancestors with this belief?

They had held that men did good works through natural virtue stimulated by God's grace and they thought of predestination in no other way than as a part of God's foreknowledge.⁵

That's certainly true!

Catholic Testimony

The Catholic Encyclopedia records – Waldenses:

A heretical sect which appeared in the second half of the 12th century and in a considerably modified form has survived to the present day.

Considerably modified form! That's putting it lightly.

Name and origin. The name has derived from Peter Valdez, their founder. Variation of the name, Valdeci, Valdenses, numerous other designations were applied to them. The poor, Leonists, poor men of Lyons, Sandalati, Insabati. Anxious to surround their own history and doctrine with the halo of antiquity, some Waldenses claimed for their churches an apostolic origin.

That's so! That's true! They did have an apostolic origin, but not as Waldenses since the Apostles. Notice how he words that:

Anxious to surround their own history and doctrine with the halo of antiquity.

Of course the Catholics didn't try to surround their doctrines with the halo of antiquity, did they?

Opponents Admit Their Pure Lives

They were by the admission of their opponents, pure in life and free from the stain of formal heresy and thus they won over many who were dissatisfied with the existing state of corruption in high places and yet shrank from the Manichaeian heresy that

infected the Albigenses. Hence, they speedily became numerous and proved a cause of great peril to the church and for three reasons, Rinerious, dominican inquisitor, who had much to do with them, remarks – the three main reasons they were especially dangerous: Number 1, because they were of earlier origin than the other sects, that is according to their own account as they traced themselves to Sylvester's time, 2. they were more widely extended, 3. while other sects filled their hearers with horror by their foul blasphemies, the Leonists had a great show of piety so as to live upright in the sight of all, having a right faith in all the things of God and the articles of the creed though they only reviled the church of Rome and the clergy. Their separation from the church and continued study of holy scripture by the light of their private judgment soon led them to oppose many of the prevailing doctrines and practices. The errors ascribed to them ranged under three heads:

1. Those against Rome and the clergy.
2. Those against the sacraments and the saints.
3. Those against the ecclesiastical customs.

Doctrines Enumerated!

A list of their doctrines proves very enlightening:

Number 1. They threw off the authority of the pope and the bishops generally. Those of Italy indeed allowed that Rome was a true but corrupt church. Those of France, ultra Montaine Waldenses, maintained that she had apostacized and was Babylon and the harlot and that they themselves were the only true church.

Is that what you find the Bogomils said, and the Paulicians said? Is that what you think too?

The pope was the head of error. The appellates were the scribes and the monks were the Pharisees. 2. They exercised the right of laymen to preach. 3. They declared the consecration and absolution of bad priests to be invalid.

Didn't we read even in the Bible that they allowed Catholics to baptize and administer sacraments? Didn't God say he had somewhat against them because they allowed the false woman, Jezebel, to seduce and baptize His servants? Remember that about Thyatira, from Rev. 2:7? The unworthiness of the ministering priests rendered the sacraments to be of none effect.

4. That absolution by a good layman was effective and that therefore confession might be made to anyone. Next, they refused to pay tithes, protested against religious endowments and the temporal powers of the clergy.

Did they believe in tithing? We'll find out. They refused to pay tithes – to whom?

They abolished much of the prevailing ritual in baptism. Some declared that infant baptism was unprofitable. That difference does not seem to be universally held. With regard to the eucharist, they maintained a kind of subjective presence as it would now be called, that the trans-substantiation does not take place in the hands of the priest but in the mouth of the believer.

That is, if you eat the bread and wine, you make it in your own mouth the body and blood of Christ, who lives His life in you. That's

how Christ lives in you. If you don't take the bread and wine, then you have no part with Christ.

Invocation of Saints

They rejected the canon of the mass and they denied any oblation in it. They allowed the confirmation by priests.

That is one of the things God had against them!

They objected to the forbidden degrees (probably only the more remote of which Rome made such a profit by means of dispensation). Also they objected to compulsory celibacy of the clergy. They depreciated unction. They asserted that the apostles were the only saints who should be had in honor and declared against any invocation of them even. They opposed as useless all alms, masses and fasts and prayers for the faithful departed.

Intermediate State of the Dead!

What a point of truth about hell from the Waldenses! They denied purgatory and maintained that the disembodied spirits go to heaven or hell, somehow even held a doctrine of the intermediate state. When you die, you are in the intermediate state between life and the next state. When you die, you just don't exist; your very thoughts perish and you know not anything. Wind goes to wind, dust goes to dust, water goes to water, and there is nothing there of you except your character that God is controlling to put into another body. Some of the Waldenses held the doctrine of the intermediate state. They knew one word for hell was the grave, the intermediate place of the dead before their resurrection to their final fate.

Next, they called the plain song of the church clamor and finale, and they rejected the ecumenical hours as time for prayer. They opposed the use of crosses, images and ornaments in churches. They opposed the ceremony of Palm Sunday and all dedications, in fact all traditions and ecclesiastical customs that weren't expressly contained in scripture. Next, they denied the mystical use of scripture.

That's what the Catholics say: the scriptures are a mystery for the priest to understand. None of the average men understand it.

They called pilgrimages useless. Some of them refused to worship in churches, preferring the use of bedrooms and stables. They also objected to ecclesiastical burials. They denied the lawfulness of capital punishment, of oaths, they denied the lawfulness of bearing arms in self defense. This from their modern descendants, the Vaudois. Also, they were denied the lawfulness of lawsuits. They interpreted the sermon on the mount according to the strict letter.

God says, 'swear not at all.' He means swear not at all! Isn't that something? If He says, 'don't call any man Rabbi,' He means it! Is that odd to think Christ meant what He said?

Martyrs

Between A.D. 1307 and 1323, 607 sentences of various punishment were passed by the inquisition in France upon heretics and only 92 of these were upon the Waldenses.

Only 92 out of 607, over the time period of 16 years: God was looking after them.

They gradually declined in that country. At the present time, only a remnant is left on the Western slopes of the Alps in Dophene. They extended themselves into Lower Germany, especially Brandenburg, Pomerania and Meckenberg, where many were burnt.

There they paved the way for the Reformation and in aftertimes were mingled with the Protestants of those parts. It was in Italy under their modernized name of Vaudois they made themselves most celebrated.

Yes, that's where it was, Vaudois, in Italy that they became more celebrated.

Their fierce resistance in arms to persecution – so now they are totally changed. Now they are fierce in their resistance.

They, unlike the Christians of earlier times, resisted by force of arms the attempts made upon their faith.

He admits the earlier Christians didn't resist with arms.

The French Vaudois offered no resistance to their persecutors.

1556 Confession of Faith

In 1556, they sent a confession of faith to the Reformers of Germany. In this they expressed their belief in the old and new testament. They acknowledged the holy sacraments, they admitted the ten commandments as a rule of life.

That is how they believed in 1556. At this time they still believed the 10 commandments were a rule of life!

They professed submission to the superiors placed over them by God. None of the Vaudois were at this time allowed to practice law or visit upon their own territory and even at home they were restricted to ranks of apothecaries and attorneys. All the civil and military offices were closed to them.

Numerous Church Festivals

They were compelled to refrain from all work on the numerous festivals of the church.

What numerous church festivals, seeing they rejected the traditional and pagan days of the Catholic church – Palm Sunday, Easter, Christmas, Halloween? They were keeping God's Holy Days!

Difficulties were thrown in the way of their building houses for their pastors and repairing their places of worship. They were refused admission into many of the established hospitals unless they would consent to renounce their own communion.

So you come to the door of the hospital, dying. They say, 'are you one of those Vaudois?' You say 'yes.' They say, you will have to change your belief before we will let you into the hospital...we are merciful Christians.'

All of these restrictions are now abolished and hospitals have been founded for them. The Vaudois had at the same time given up many of their old peculiarities, and approximated more to the ordinary type of foreign Protestants except only they are free from the Sessinianism of the Swiss and the rationalism of the German and French Protestants. They never showed any great inclination toward the errors of Calvin.

Three Periods of Waldensian Literature

M. Montey was given a very thorough account of Waldensian literature, dividing it into three periods. The first is the Catholic period during which the dogmas and practices of the church were accepted. The writings of this period are taken from the fathers. The pope during this period is never attacked by the Waldensians.

Then the second period, the Hussite period. Now the pope is fiercely attacked. The sacraments are invalid by reason of the wickedness of the priest, and there is a strong leaning toward the universal priesthood.⁶

And then the third period, the Calvinistic period. Unhappily this last period has been marked by a wholesale falsification of documents. The documents relating to the Waldensian histories from the time of the Reformation forward have been falsified by forgery and by mutilation with the object of showing the Waldensian is a Christian body which had descended from apostolic times.

Early Characteristics

From Walker's History of the Christian Church, we read:

They now appealed to the third Lateran Council in 1179 for permission to preach. The Council refused permission for them to preach. This led Peter Waldo to decisive action. Valdez, who appears in what is known of his later history as determined, not to say obstinate, felt that this refusal was the voice of man against that of God. He and his associates continued preaching.

The early characteristics of the Waldensians now rapidly developed.

Take note! They always divide the characteristics of the Waldenses into two different groups! Their doctrines later were quite different from what they were originally.

Chief of all was the principle that the Bible and especially the new testament is the sole rule of belief and life. Yet they read it through thoroughly medieval spectacles.

In other words, they read it like the Paulicians and like the Henricians and the Petrobrusians did.

It was to them a book of law.

Is that what it is to you? The book of law? Or a book of sentimentality, of emotionalism?

It was to them, a book of law, of minute prescriptions.

Is that what it is to you? If it says 'swear not at all,' does it mean it? If it says let your yea be yea and your nay, nay, does it mean it? Notice they said minute prescriptions: to be followed to the letter.

In the minute prescriptions to be followed to the letter, the Bible was a book of law. Large portions were learned by heart.

How many of us know large portions of the Bible by heart? How many of us even know the outline of the major chapters in the Bible?

In accordance with what they believed to be its teachings, they went out two-by-two preaching, clad in a simple woolen garment, barefooted or wearing sandals, living solely on the gifts of their hearers. They held prayer more effective in secret than in church.

Church Government

They opposed the Cathari and justly regarded them as widely different. Certain conflicts of opinion, and a feeling that the government of Valdez was arbitrary, lead to the secession of the Lombard branch by 1210.

So there were certain sects and groups in the Waldensians who had their own opinions about certain things, and they felt that the government of Valdez was up to the individual as to whether you wanted to go along with it or not. They thought it was arbitrary. You see, they didn't recognize church government. Some seceded to maintain their own opinions. But what about the ones who stayed faithful? The descendants of Peter Waldo remained the true church and not this group which split away. The Bible says, 'he who is a heretic, after the first and second admonition, reject, knowing that they do gender strife rather than godly edifying.

Attempts at reunion were made in 1218 after Valdez' death. The two bodies remained estranged. The able pope, Innocent III, improved these disputes by countenancing in 1208 the organization of Pauperes Catholici which allowed many of the practices of the Waldensians under strict churchly oversight. Considerable numbers were thus won back to the church. Nevertheless, the Waldensian body split. Waldensians were to be found in Northern Spain.

Only Surviving Medieval Sect

Under modern religious freedom, their labor was a success in many parts of Italy. Their history is one of heroic endurance, of persecution, most honorable history, and they are the only medieval sect which still survives.

God said they would, in Revelation two! He said He would come to them: they will be here when He returns. He didn't say that of the Paulicians, Petrobrusians, Bogomils or any of the other stages of the true church. Notice! This historian bears witness they are the only medieval sect which still survives.

Though with wide modification of their original ideas and methods. The Cathari and the Waldensians had much use of the Bible. The synod of Toulouse in 1229 forbade the laity to possess the scriptures except the Salter and such portions as are contained in the breviary and especially denounced all translations.

The decree was indeed local, but similar moves lead to like procedures in Spain and elsewhere. No universal denial of Bible reading by the laity was issued during the middle ages.⁷

We notice again the distinction and stages of the different groups of Waldensians from Funk's Manual of Church History, article Waldensians:

The founder of the Waldensians was Peter Waldez, a native of Lyons.

So, there again is a dogmatic statement that the Waldensians were founded by Peter Waldo. They did not trace their history back from 400 A.D. They were not a split-off from the Catholic church. Neither is true.

Humiliadi — Poor Men of Lyons

They were, however, obliged to withdraw into secrecy when Lucius III formally included in the heretics whom he excommunicated the Humiliadi or poor men of Lyons. This was the name by which the Waldensians were commonly known. Though they were called also Leonesta, From Lyons, and Sabbatati, from the sandals they wore. They depended for their living on the alms of their friends and admirers who still remained entangled in the life of this world.

Military Service Rejected

They rejected purgatory, intercession for the dead, indulgences, and military service.

The Sect Split

The sect soon split into two branches. The Lombards demanded a certain independence. They demanded the right of electing and consecrating life-long superiors. In spite of the efforts of Waldo, they insisted also on maintaining their guilds of craftsmen. [In other words, their labor unions, of people united together in their particular trade, setting some standards.] They finally severed their connection with the others. After the founder's death an attempt was made at the Conference of Bergame, 1218, to re-establish unity, but it was no avail. The division lead to certain differences in practical conduct. The French attended the Divine service with the Catholics. The Italians went farther and believed the worth of the sacraments depended upon the personal sanctity of the minister. They refused the sacraments of the church and conducted their own services but they were not able to continue this practice for long as early as the end of the 13th century, they were compelled, in order to avoid persecution, to receive the sacraments of the official church.

They were given an order to receive the sacraments of the Catholic priest, or they would know who they were. What would they do? Receive the sacraments and stay alive or go ahead and reject them and get killed? Some of them did each.

They persisted in confessing their sins only to their own brethren. In the 16th century, the sectarians either went over to Protestantism or at least re-organized themselves on a Protestant basis.

The Legend of the Primitive Church Connection

There is a legend of comparatively early invention that the Waldenses were connected with the primitive church. This is the truth, if you understand in what way, but all these historians get the wrong way. The Waldensians were connected with the primitive church, but

through other names, and stages. It is legend that they came all the way down themselves.

When Constantine the great had heaped power and wealth on Sylvester, a band of devoted men resolved to preserve inviolate apostolic life and had become parents of the sect.

It received general belief among the Protestants. Why would it not? Can you not see why they would want to have believed it? Why would the Baptists, the Jehovah Witnesses, any Protestant body, which refused to connect its history with the Catholic Church at all, why would they want the Waldensians to be more ancient than they really are?

The legend received general acceptance among the Protestants until the middle of the last century and now everywhere it is acknowledged to be completely devoid of foundation.⁸

That is absolutely true. And that is a good reliable source on that particular point.

Opinions of Waldensians Origin

Church History, by Ruter:

Concerning the sect which existed in the 12th century, none was more distinguished by the reputation it acquired, by the multitude of its votaries, and the testimony which its bitterest enemies bore to the probity and innocence of its members than that of the Waldensians. The origin of this celebrated people has occasioned much discussion and their geneology has been traced to the first periods of Christianity, or to a much less remote source, according to the ingenuity or fancy of the historian.

Yes, but in what way? It has to be one of two ways. Either you try to claim it came all the way down as Waldensians or you say, before this we were Bogomils, before this we were Paulicians, before this we are Nazarenes – always giving a different name in a different area or era.

With rather more probability the name by which these distinguished reformers have been transmitted to posterity has been ascribed to their living in the valleys of Piedmont whence they obtained the appellation of Vaudois. A different attempt from any of the preceding, however, is given by Turatine of this sect.

He represents them as originating from the Millenese clergy, many of whom refused to repudiate their wives in compliance with the injunctions of Leo IX and Nicholas II and Gregory VII.

Withdrawing from the Roman communion, they held conventions on their own at a place called Patarea, whence they first were called Patarines, afterwards Waldensians.

A Branch of Paulicians

With still greater probability.

Notice, this statement! These others have opinions, different accounts, and then he says with still greater probability. Now what is the greatest probability?

However, they are conceived to have been a branch of the Paulicians.

Conversion of Waldo

Ruter pictures Peter Waldo's conversion very beautifully:

No sooner, however, had he pursued these sacred records with the proper amount of attention than he perceived that the religion which was now taught by the Roman church differed totally from that which was inculcated by Christ and the apostles. Struck with this glaring departure from the truth, and animated with a pious zeal for promoting his own salvation and that of others, he abandoned his mercantile vocation, distributed his riches among the poor and forming an association with other pious men, who had adopted his sentiments, he began to assume in 1180 the character of a public teacher.

Invention of Indulgences

The newly invented doctrine of indulgences had almost totally abolished. They, at the same time, affirmed that every pious Christian was qualified and entitled to prescribe to the penitent, the kind and degree of satisfaction or expiation which his transgressions required, that confession made to the priests was by no means necessary since the humble offender might acknowledge his sins and testify his repentance to any true believer. That he might expect from such, the counsel and admonition which his case and circumstances demanded. They maintained that the power of delivering sinners from the guilt and punishment of their offenses belonged to God alone.

Albigensian Branch from Waldensian Stock

The Albigenses, who derived their name from Albi, were a branch from this parent stock. In common with the Waldensians they opposed the errors and superstitions of the Romish church. Such an enormity could not pass unpunished, and Peter De Bruys, one of their first teachers, was condemned to be burned.⁹

So, you notice that they even list Peter De Bruys as one of the first teachers of the Albigenses. So these Albigenses existed at the same time as the Waldensians, and were preceded by Peter De Bruys.

Conflict Among Historians

A more recent church historian illustrates the knowledge of the true Waldensian antiquity. This is the Short History of the Christian Church, by Hurst.

More than once in the history of the church, there has arisen from among the laity, bold and fearless reaction against the moral decline of the priesthood. The most notable illustration is to be found in the rise and growth of the Waldensians. They represented the protest of the private members against the prevailing corruption in the church. The Waldensians took their name from Peter Waldo of Lyons in France.

All modern historians admit this. The only ones that disagree are the early Protestant historians at the time of the Reformation. They

like to trace the Waldensians back to the days of the apostles. It is obvious why they would like to.

The German Carlstadt & Albigenses were Waldenses

They established societies in Germany and in the mountain regions of France under the name, Albigenses. Their existence out of Piedmont was always insecure. In some instances they existed as individual believers as Carlstadt in Germany, but knew each other by secret signs. They lead pure and devout lives and they labored by such methods as defied discovery to produce a better life around them.

They preached against purgatory, they preached against the worship of saints and they preached against priestly absolution. They held that the real church of Christ embraced many more believers than the papal church.

So they had begun earlier than the Waldensians. They began about 100 years before the Waldensians did.

They preached fearlessly against the corruption of the times when the Waldensians were gaining strength. Notwithstanding, the bitterness of Rome, the Catharists regarded their cause as identical with their own end and tried to combine with the Waldensians. The Waldensians were then at first men less opposed than the Catharists had been, but in due time, they stood alike as injurious and threatening in the eyes of Rome. By and by, a relentless warfare was declared not only against these heretics, but all similar reformatory bodies. Raymond Roger, Viscount of Beziers and Albi represented the cause of the reformers who were grouped under the general term of Albigenses.

When these reformers were persecuted on the continent, their sufferings awakened a universal sympathy. In many of the nations of Europe, there were pure people who were praying for a better life throughout the Christian world. They watched with fear and trembling the persecutions of the believers in France and Piedmont and believed that though they conquered today, they would be victorious tomorrow. In England, this sympathy was intense and the parties to the persecution were made to feel it. Milton at a later day...[yes, a day when he wrote about the Piedmont Waldensians, who were not even the true church at his day in writing] put into ringing and immortal verse the English protest.¹⁰

The Mennonite Church History by Hartzler and Kauffman.

He traces their consecutive history through Paulicians, Henricians, Petrobrusians, Albigenses and Waldensians. This is exactly as it should be traced, but these authors never get around to telling you what they believed. Wonder why he never does? I am afraid the Mennonites would be quite red-faced if they did, but they will quote just parts – but not all of them.

In the time of Nero's persecution, a body of worshippers sought refuge in the valleys, caves and cliffs of the Cottian Alps.

So, you notice right away what he tries to do. I am afraid the apostle Paul was still alive then, was he not? The apostle Paul had a few bouts with that lion. He had been in the lion's den. He had been there in the time of Nero. There was not a Waldensian for 1000 years after that. I do not understand what that Mennonite historian is

trying to do because right before this, he lists the Paulicians, Petrobrusians, Henricians, Albigenses and Waldensians, here way back in the 6th, 7th and 8th centuries and then he turns right around and tries to trace the Waldensians all the way back to Nero. The Mennonite readers will not notice. They would never trace back. Just like these Baptist historians never would check on him, except those who are not any longer in the Baptist church. He gives the Paulicians in the 5th, 6th, 7th and 8th century and he gives the Albigenses, then he gives the Henricians and then these others. And then he comes down to the Waldensians.

After his death, they settled in the secluded parts of that locality. Possibly no other body of Christians was so favored at that time. Surrounded by the mountains of Northern Italy, they were separated to a very large measure from the government of Rome and not so far separated, they could not see the spiritual decline of the hierarchy.

If they could see the rottenness of the Catholic Church for so long, why could not the Catholics see them for so long? Here they are looking down from the mountains, they see all the Catholic frauds and all the Catholic errors. They see all their shortcomings and here is a church that martyred 100,000 Paulicians and slaughtered Bogomils by the thousands and here are these Waldensians looking down all the time and they did not touch them.

Rynerius Sacco

Surrounded by the mountains of Northern Italy, they weren't too far separated though that they could see the spiritual decline of the hierarchy. This prompted them to lead righteous lives and created a desire to retain the Bible in its purity.

Notice he says "retain" and not "restore."

Rynerius Sacco, a leader among the inquisitors of this region during the early part of the [now notice, if these Waldensians were down there in the time of Nero, what is he doing quoting a man, his first quote about the Waldensians and their characteristics comes from an inquisitor leader of the early 13th century.]

Concerning the sects of the ancient heretics, observe that there have been more than 70 of all except the sects of the Manicheans, Arians, Roncarians and the Leonists which have infected Germany.

He even states in this inquisitor's report that they had infected Germany.

I they have, through the favor of God, been destroyed.

So, out of all the heretical sects, out of the 70, they had destroyed 66. Only four escaped. "Manicheans." I wonder why this inquisitor does not list the Leonists as Manichaeans, like some history books try to do. Because he knew they were not. He lists them as totally separate.

Mennonite Conclusions

With all due regard for such authority on theology and history as Dekoff and Herzog, who claim that no one can trace their doctrine back to the time of the apostles, we still believe

that the evidence of Sacco, Sissal and half a dozen others, enemies of the Waldensians, justify the following conclusions: [So here is what the Mennonites conclude] First, that the Leonists and Waldensians or Valdensians were one and the same people. Second, that the Leonists or Valdenses were not the same as the heretical body called the Manicheans as many writers try to make it appear. Third, that among them were those who had never gone the way of the Romanists.

Among the Waldenses were descendants of those who had never gone the way of the Romanists.

And all through the dark ages there were people to be found that lived lives that were beyond reproach.

That is not a very strong tracing of Mennonite history, is it? That is all they claim there. They claim that among those who had never gone the way of the Romanists, that all through the dark ages, there were people – yes, well he ought to name them. He ought to trace them. He could not do that, because their doctrines do not agree with theirs.

Nonetheless, he still insists that in the dark ages there were people to be found who lived lives that were beyond reproach.

Fourth, that Peter Waldo, instead of being the founder of the Waldenses, was an organizer and a promoter, in a body of worshippers which existed long before that noted worker was born.

So that is the fourth claim – that Peter Waldo just came along among the Waldensians. He became one of their greatest workers and organizers.

Inquisitors Expose Doctrines

In Sissal's work entitled Errors in Sect of the Waldenses, a work which shows the bitter spirit of the man against this people, he says, the 15th century:

Upon examination, we shall find that their theological principles have in no respect varied from those which they attested to have maintained at an earlier period. They acknowledged no authoritative rule handed down by His apostles and rejecting the glosses of the popish doctors, followed it in plain and obvious sense according to the letter, deeming the church of Rome the Babylonian harlot and asserting their church to be alone the true universal church of Christ. They paid no attention to the ecclesiastical censures of the popish prelates and clergy. The vital doctrines of justification through the merits of Christ alone they firmly maintained, asserting that men required not the suffrages of the saints.

Men did not require the suffrages of the saints, Christ only being to all abundantly sufficient for all things. Purgatory they altogether rejected, affirming that departed spirits did not go through any intermediate state of purification, that the payment of money in reference to the expiation of the souls of the deceased by penal sufferings is a foolish and destructive superstition, the whole fable being invented by the priests for their sordid emolument. They maintained that with one or two exceptions at the utmost, the conclusion of matrimony is freely open to all degrees of men, and in every other case they denied to the pontiffs the right of prohibition. The power of absolution by the priests and the necessity of confession to them, they entirely

disallowed. All worship of the virgin, all worship of saints they rejected as idolatry. And, thence, they drew aside its principles addressed which have been composed by the highest doctors of the church.

Faber in his History and Theology of the Ancient Waldensians and Albigenses says:

The tenet of transsubstantiation they denied and derided and though Sissal described them as mere babblers, at this point he waives all arguments with these dreadfully inconclusive reasoners on the grounds that even the faithful themselves and the most skilled theologians so far from being capable of understanding so deep a mystery.

Impeccable Lives

All benedictions of cemeteries and holy water and oratories and ecclesiastical ornaments they affirmed to be utterly useless. The adoration of images they strenuously opposed.

Sissal says further:

They commonly lead a purer life than other Christians.

Remember what happened when the ruling hierarchy at Babylon tried to find something wrong with Daniel? They could find nothing wrong with the way he lived. What did they finally find? They said, "We will not find anything wrong with this Daniel, unless we find something wrong with the law between him and his God." So, that is where they looked. That is what happened here, too. Yet, this very same Sissal, the very archbishop of the Catholic church said:

They commonly lead a purer life than other Christians. Except by compulsions they swear not and they rarely take the name of God in vain.

The Only True Church

Continuing the quote:

They fulfill their promises with all good faith, and live for the most part in poverty. They protest that they alone preserve the apostolic life and doctrine. On this account, they assert that the power of the church resides with themselves as being the innocent and true disciples of Christ, for whose faith and religion they live in poverty, to suffer persecution from us they esteem honor and glorious. The Waldensians of Piedmont were a constant annoyance to the pope and his friends and while it is not the object of this work to show the cruelty of the Catholics.

An instance will be given here which is only one of the many suffered by the Waldensians of this region. The following is taken from The Herald of Truth, May 15, 1889.

Notice, even at that time the name they used for their publication of the Waldensians of Piedmont! The Herald of Truth. We will discover later that same name in America and Britain. Remember that name. It is not The Plain Truth, but it is not too much different!

Example in Martyrdom

A young inquisitor, Francesco Borelli, obtained from Pope Gregory XI, pressing letters to the king of France, the duke of Savoy and the governor of Dauphine enjoining them to unite their forces for the purpose of extricating from the Alps this inveterate heresy. The inquisitor undertook the charge of the temporal arms that were confined to him, and his persecutions left not a single village unassailed. Like the fabulous robe of Centor, which destroyed whatever it touched, it seized whole families, whole populations so that the prisons were soon inadequate to receive the multitude of prisoners. New dungeons were constructed for them of mere bare walls designed only to secure and to inflict suffering on the captors. The valley of the Durantees with its ramifications of Prares, Pracinere and Valloee was absolutely disseminated. One would have said that the plague had passed over, but it was only the inquisitor. Borelli began by summoning before him all the inhabitants of these valleys. They did not appear and he condemned them for not appearing.

Thenceforward, exposed to be surprises by his satellites, they suffered the double exposure of their perils and the anguish of their families. One was seized on the highway, another in the field, one by his fireside. For fifteen years did the work of the extermination proceed in the name of the Catholic faith at the breath of the Vatican. At length, on the 22nd of May, 1393, all the churches of Embrin were decked as for a grand solemnity and the cathedral especially where the mass of the local clergies, covered with their theatrical decorations, were grouped in a choir, while near them a double line of soldiers served at once to keep the people in the nave and to guard a group of prisoners, soldiers of Christ condemned for the vindication of His word to be burned alive. Presently, the list of these people was read. There were 80 from the valleys of Pracienerre and Argentierre and 150 from the Valloee, a large proportion of the population of that valley. After each name was pronounced the fatal formula that they condemned the living bodies of these 230 victims to the stake. The solitude of the desert now reigned in these deeply populated mountains and as the wolves abandoned the charnel houses, the inquisitors withdrew from the impoverished valleys. Morlin, in his book, History of the Evangelical Churches of the Valleys of the Piedmont, says, 'Catinao had with him a daring and experienced leader named Laplude. This captain seeing the impossibility of forcing the entrenchments of the grotto on the side by which the Vaudois had reached it, lead his own men back into the valley. Then with all the ropes he could collect, he ascended Mt. Polvaux and making his way to the precipice overhanging the entrance to the cavern, descended by means of the ropes to the platform. Nothing could have been more easy for them, for the Vaudois, either to have cut the rope or to have slain each soldier before he reached the ground and then into the abyss. But in that, they would have disgraced the cause of Him who said, 'My Kingdom is not of this world, else would my servants fight.'

They remained in the place with the exception of a few, who, losing the control of their minds, threw themselves over the precipice rather than fall into the hands of the bloodthirsty persecutors.'

Some Departed From the Faith

Whether some of the Waldenses practiced infant baptism has long been a disputed question. It should be remembered however, that persecution caused them to flee various parts of Europe and that not all them maintained the same doctrines at all times. For

example, Ermingard, Elanus, Stephen of Bourbonne, Rynerius, Monita and David of Ogsburg, writers from 1192 to 1272, have plainly shown that the Waldenses did not practice infant baptism. On the other hand, Faber in an article of their confession records: 'They greatly err who deny baptism to the children of Christians.' The reason for this is obvious. At the time of the writers above referred to, infant baptism was discarded by the great majority of the brethren, while 270 years later, the time when the above was written some had departed from the faith of their fathers and WERE NOT RECOGNIZED AS TRUE BRETHREN BY A LARGE PART OF THE CHURCH; hence the above clause in their confession of faith.

That is exactly true. Two hundred and seventy years later, they were not the true church! They started baptizing babies, as well as other backslidings!

Not Doing The Work

Thus far we have referred to the Waldensians as exclusively Italian while history in general refers to them as being of French nationality. The Italian Waldensians it seems were not actively engaged in missionary work.

I guess they were not. It said they sought a refuge up in the mountains where they would be secure. Before that date, one branch went to Germany and another branch went to France.

About the year of 1160, Peter Waldo, a rich merchant of Lyons of France, aroused to a sense of his condition by the death of one of his friends. Waldo and two others were in a conversation when one of his friends fell down and immediately died. The question of that man's future state lead Waldo to repentance.

What happens when you die? What is the purpose of life? The answers to these questions sparked Peter Waldo to repentance.

Freely Give

He learned much from the Albigenses, but decided that the only true source of knowledge was from the word of God itself, so he at once began a careful study of the Bible and to impart its Truths to his fellow man. He saw the need of having this sacred book translated into the language of the common people and took action for its accomplishment. He gave away very many copies of his new translation to those who were not able to buy and distributed of his wealth to the needy until his large fortune was gone. The effect was wonderful. It created a great desire to carry the gospel to others. Even in the times of persecution, men would leave their families in the care of their friends and with a shovel, a pick or an axe upon their shoulders to hide their real purpose, would travel great distances to preach the gospel to others. So effective were these evangelistic efforts that in little more than half a century after Waldo's death, one could walk from Belgium to Rome and lodge with those of his own faith every night. A persecution spread equally fast and untold suffering was the result. But divine truth is immortal and although it may allow itself to be taken and scourged, crowned and crucified and buried, it will, nevertheless, rise again on the third day and reign and triumph for eternity.

Articles of Faith

Among the true Waldensians of this later period were very well-educated men who did much writing and some of their works

have escaped the inquisitors' fires and have been preserved to this present day. From the Articles of Faith, which these men sent to the king of France and which were closely followed in their lives, the purpose of the Waldensians is well set forth. From writers of that day, we have also received valuable information on this point.

The following taken from the Martyrs Mirror, shows what the attitude of the Waldensians was toward the Catholic church. 'Infant baptism is wrong. Man ought not to swear at all, not even to the truth. No judge who would be a Christian may put to death anyone, not even a malefactor. An ungodly priest cannot consecrate. We are not subject, neither intend to be, to the pope or to other prelates. In matters of salvation, we must believe only the holy scriptures and in no wise depend on man. Said scriptures contain everything that is necessary to salvation and nothing is to be received but what is commanded of God.

There is but one Mediator, Christ, consequently, saints ought not to be invoked. There is no purgatory, but all who are justified in Christ enter into everlasting life and those who do not believe be cast into everlasting death, thus denying that there is still a third and fourth place. All masses, particularly those for the dead, should be refused. They admitted no other degrees in church offices than bishops, teachers and deacons, and all are the same level before the Lord. Popes and bishops who carry on wars are murderers. Inmates of monasteries ought not to be allowed judicial powers, nor should they be promised support. Repentance and conversion are necessary to eternal life, and bowing to images is idolatry. The Waldensians claimed that they had an uninterrupted succession of bishops from the time of the apostles and they are probably correct in their claim.

Waldensians Since Apostolic Times?

According to modern Waldensian tradition, which a number of Protestant writers have followed, the name and origin of the Waldenses should be traced much beyond Waldenses of Lyons. By their account, Waldensians existed in the valleys of Piedmont from the time of Claudius of Turin, if not from apostolic times. Among them the doctrines of the gospel had throughout been preserved in their purity. From them Petros of Lyons derived his religious knowledge and the surname of Waldes. In support of this tradition, they refer to the ancient Waldensian literature but the impartial and full investigation of Dekoff and Herzog have unfortunately shown that these statements are wholly ungrounded.

The ancient Waldensian literature may be divided into two very different classes. The writings of the first period dated from the 12th and the commencement of the 13th century; above all they make no allusion to the existence of the Waldensians in Piedmont before the appearance of Waldos. It is otherwise with the writings which belong to the second period of history.

A third era in their history when their dogmatic views underwent a complete change and they received the doctrine of justification by faith alone commenced about the time of Huss and was completed under the influence of the reformers, especially Zwingli and Calvin.¹¹

From Witnesses for Christ, by Backhouse and Tylor, we learn:

Longing to know more of the scriptures than could be learned from the church lessons and from the sermons, Waldo conceived the

design of translating the Bible into the vernacular tongue. With the assistance of three scholars, the whole of the new testament with the Psalms and many of the other books of the old testament were for the first time rendered accessible to the bulk of the people. At the same time, Waldo made a collection of passages from the fathers and illustration of scripture, especially from Ambrose, Jerome, Augustine and Pope Gregory.

These fathers' writings must have contradicted the current Catholic teachings and agreed with the Bible for him to use them thusly!

The Act of Excommunication reads:

To quench the malignity of diverse heresies, which of late have sprung up in most of the world, we declare all Cathari, Patarini, those who call themselves poor men of Lyons and others, to lie under a perpetual anathema.

This was formally administered at the Council of Arrona in 1184.

We direct that every bishop, once or twice in the year, shall visit the parishes in which it is reported that heretics dwell and there cause two or three men of good credit and if need be, the whole neighborhood to declare an oath if they know of any heretics in that place, or any that have private meetings or differ from the common conversation of mankind.

Waldo passed into Bohemia where he was beyond the reach of papal policy. Here he founded a church, sheltered and safe, which became so numerous that in 1315 the communicants were estimated at 80,000. Of Waldo's last days and death, no record has come down to us. Rynerius, originally a Catharist, but who became a tool in the papal inquisition in his endeavor to blacken the memory of the Waldenses, unwittingly discloses the causes of their success. He admits the ignorance, immorality and profanity of the Romish clergy and owns that the craftsmen among the heretics, after toiling all day, gave up the night to learning and teaching and that many of them knew the whole of the New Testament by heart.

To stretch Waldensian History back to the Apostles brings infinite confusion into their whole history.

You notice he says that just jumbles up the whole history of the Waldenses to try to claim that they went back earlier than that date.

The date of Waldo who, as I cannot doubt, is rightly recognized as their founder. We certainly know when it is sought to get rid of their relation to him as embodied in the very name which they bear and to change this name into Valenses, the men of the valleys, or the Valesmen, it is a transformation which has no likelihood, logical or historic to recommend it.

There is no way to recommend such a thing.

It was urged for long that a most important document of their own, The Noble Lesson, claimed a date for itself which would compel us to recognize the existence of Waldenses before Waldo and thus earlier than the latter half of the 12th century. But no one sufficiently acquainted with the facts concerning this document, as they are now known, would affirm as much any longer. Yet with all this, our refusal to admit the remoter ancestry, which is sometimes claimed for the Waldenses, must not be construed as a

denial of all connection between them and the remonstrance of an earlier date.

You see what he said there. He isn't saying by the fact that they refuse to admit they had an earlier date than 1200, he still isn't saying that they didn't come from earlier groups, other churches, which they certainly did.

Waldensian Ancestors

The medieval church system, so far as it was a departure from apostolic simplicity, fashioned itself under continual protests, some of these utterly insane, and encountering departures from scripture in one direction, by far wilder departures in others, but others having scripture and the unbroken tradition of the church from the times of the apostles for their warrant. Now if any choose to call some early protestors of this better kind the ancestors of the Waldenses.

See, if you choose to call some of these previous protestors ancestors of the Waldenses.

There is no reason why they should not use that language.

It's all right. But don't try to say that the Waldensians themselves had an earlier date than in the latter part of the 12th century. He says if you choose to call some of these other protestors the fathers of the Waldenses, there is no reason you shouldn't use that language. So this is quite a proof even in itself that the Waldenses did come from previously existing sects, but not as the name Waldenses of an earlier date.

Avagard, age 41, was an ancestor. His contemporary, Claudius of Turin, was an ancestor.

And here he goes, tracing it back through these accepted ancestors that people use.

But they were ancestors only inasmuch as they wrote in the same direction and were animated by the same spirit. When more is claimed for them, we have no choice but to say that no historic connection between these and those can be traced, that a vast gulf of centuries not historically bridged over, separates them from one another.

Peter Waldo, for we will not withhold from him this Christian name, although there is no authority for it inferior to the beginning of the 15th century, was a rich citizen and merchant of Lyons, not satisfied with those scanty portions of scripture doled out to the laity in divine services and yearning above all for a larger knowledge of the gospels, he obtained from two friends among the priesthood, a copy of these last and of some other portions of the scriptures translated into the Romance language, a collection also of sayings from the fathers. The whole movement remained to the end, true to this, its first motive. The desire mainly for a fuller acquaintance with the word of God, that word he now resolved to make the fuel of his life but how could conformity with this rule be best attained?

Some may be slow to receive it but there can, I think, be no doubt that Peter Waldo started very much from the same starting point as Francis of Assisi, that the most apostolic life and most nearly conformed to the pattern which the Saviour left was one of

absolute renunciation of all worldly possessions. He too as the first stage sells all that he has and bestows it upon the poor. In the name which he adopts for himself and for the companions whom he presently associates with him, the same fact of the voluntary poverty as they of which above all they should embody in their life speaks out. On this side of the Alps, they are the Poor Men of Lyons; on the Italian, Poor Men of Lombardi. Before long it was brought home to him that this apostolic life was very incomplete. It was not a life of active service. The knowledge of the scriptures which he and those associated with him had obtained, they were bound also to impart.

They were bound to preach it. They got the evangelistic spirit. God began to open again the first love of spreading the gospel.

And now he and his began to preach in the streets of Lyons, to find their ways into houses, and to itinerate country round. Waldo had no intention herein of putting himself in opposition to the church, of being a reformer in any other sense than St. Francis or St. Bernard was a reformer.

When Mr. Armstrong began studying, he had no idea of starting another church, he had no idea of starting a college, he had no idea of starting a separate faith at all.

He wanted to be a quickener, that is, a reviver of a church of spiritual life. His protest was against practical mischiefs, against negligences and omissions on the part of those who should have taught the people and did not. Doctrinal protest at this time, there was none but for Rome, all form of religious earnestness were suspicious which did not spring directly from herself. A true instinct told her that such a community as was projected, going out of the bosom of the laity, drawing its spiritual life so directly from holy scripture could not in the long run work other than unfavorably for her, the mother church. In 1178, the archbishop of Lyons forbade their preaching or expounding any more. Such as did not submit had no choice but to quit Lyons and betake themselves elsewhere and thus it came to pass that not the city already so illustrious in ecclesiastical story where Eranius taught, not the city of Ababard, the same which had already given to this company their name, but the Alpine mountains must shelter these outcasts and in turn be made famous by their presence.

Not the true church, though. When those valleys became famous, it was by a popular denominational reformation church.

But even after these prohibitions, Waldo did not at once renounce the hope that he might be permitted to found a religious guild within the church. Deputies of his with copy of this translation of scripture and with the rule of his proposed order found their way to Rome, humbly seeking of Pope Alexander III his sanction and allowance. An English archdeacon, Walter Mapes, who has left behind him some very clever but not always very edifying poems in the rhymed Latin of his age, if indeed they were his, was present at the papal court at that time and was one of a board who should make proof of what these men thought and report to the pope. The archdeacon relates with much glee how he prepared a theological pitfall for them. One, it must be owned sufficiently harmless in character, one into which amid the laughter of many present, these simple men whose own theology was rather of the Bible than one of the schools, did not fail at once to fall. Whether this affected the issue, I know not, but the pope counted

them ignorant and unlettered, as no doubt in one sense they were, dismissed them with refusal which would have condemned to absolute silence. Unable to obtain the papal authorization, they now went forward without it. This is "running before they were sent," as Pope Lucius III lays to their charge. They were at the Council of Erona in 1183 by him put under the church's ban. But they could cite scriptures and urging words of St. James, 'to him to knows to do good and does it not, to him it is sin,' they did not desist.

So that was the scripture they quoted when they were forbade and kicked out of the church and commanded not to preach. So they refused to agree and go along with the excommunication.

After a while, Innocent III saw the mistakes his predecessor had committed. Under his auspices, a society was founded, 1209, embodying as much of Waldo's original intentions as was consistent with due subordination to the interest of Rome. It was his hope to absorb into this the order of poor Catholics.

So you see, if you came up with some differing doctrines from the church, the pope would begin a new order of Catholics that would parallel your particular idea. He thought that by that he could swallow you up in this new order of Catholics. So he just founded this poor order of Catholics.

Waldensians Not Cathari or Manichaeans

Those who were now in danger of being estranged from the church forever. But the new order made no way, took no root. Even so potent a charmer as the great pontiff himself was unable to entangle more than a very few in the yoke from which they had escaped. Failing this, he repeated a few years later at the fourth Lateran Council in 1215, the church's sentence against the Waldenses, including them under a common ban with the Cathari and the whole rebel crowd of Manichaeans and others with whom they have so often since been confounded.

So you see, this man also admits they weren't Cathari, nor are they Manichaeans.

For singularly enough, there has been a temptation from the beginning to mix up these and those. And that temptation has made itself felt not on one side only, but on both, on the side alike of foes and friends. The motive in either case is not difficult to trace. Enemies have sought to confound, so there might be imputed to the Waldenses any evil which had been brought home to the Albigenses and these last having been convicted of enormous errors in doctrines and practice, that the condemnation might embrace the Waldenses as well. Friends have sought to identify them out of the wish to recruit scanty number of witnesses for scriptural and apostolic truth in the dark ages of the truth.

So you see, others just try to recruit anybody they can to keep alive that chain of apostolic truth in the dark ages.

As certainly it would prove no small numerical addition if the Albigenses might be counted among these. And yet neither then nor at any time before the Reformation was the attitude of the Waldenses to Rome or the Roman church to them exactly the same as that which ruled between her and the other bodies which secretly conspired against her or openly defied her. It is true that they were included in the same anathema as the others, that Rome

endured no departure in great or small from her teaching, counted all dissidence worthy of death.

All disbelievers, all who disagreed with her. They endured no departure in great or small from her teaching.

But for all this, the war between her and the Waldenses was not before the Reformation altogether the same which was waged between her and the Manichaeian Cathari or the Pantheistic brethren of the free spirit.

So there were Pentecostal bodies back there, too.

These latter were irreconcilable and never could be anything else. In their sight, Rome was simply the synagogue of Satan and either she or they must perish. The same moral universe could not hold them both. But neither in this nor in any other matter did the Waldenses own any solidarity or make common cause with the other sectaries of that time. For them, the church of Rome was a church which had grievously fallen away from the purity of the faith, which had overlaid the truth with numerous errors. But they did not deny that souls were saved in her.

Yes, in later stages, in later ages.

They did not regard themselves so much a church apart as rather, the sound kernel of the church. They attended divine offices in Catholic churches when they were permitted to do so.

See why God said what He did in the Bible about the Church at Thyatira? Here again, this historian mentions the same thing.

Their children were baptized by Catholic priests, they received the holy communion at their hands, of all which there is abundant proof. It is plain that in their sight, Rome as a church had not absolutely forfeited her right to this name. Then, too, however unfriendly Roman Catholic writers of that age may be, they bring no such charge against the Waldenses as they bring so abundantly against the other sects. Their enemies themselves being judges, their conversion was edifying. They went not to law brother with brother.

They didn't seek to grow rich, but lived and were well content to live by the labor of their hands, the whole fashion of their lives a rebuke to the unholy living of too many calling themselves Catholics, nor least to the conversation of not a few who ministered in the holiest things, it would have been impossible, as a modern Roman Catholic historian admits, to get up a crusade against them.

Nobody would have joined them. Nobody would have fought against them.

Waldensians Termed Cathari 'Devils'

"Those who have the same enemies are not therefore friends."

That's quite a simple statement. Just because the Baptists, Methodists and Lutherans have the same one mother, or the same one against whom they protested, does that make them friends of one another? Well then, why should you think the Cathari and the

Manichaeans and everyone opposed to the Catholic church should be agreeable to each other, which they weren't?

Better Versed Biblically Than Priests

But admitting this, so long as the Cathari were a menace and a danger to the Roman church, the intense aversion of the Waldenses to these 'devils'.

And that, they put in quotes. That is the term they used for Cathari. The Waldenses used that term of the Cathari – devils.

For so they called them, they must have constituted some sort of bond between the church and them. Certainly it is not a little curious to read in a treatise written against them that oftentimes the priest, being engaged in controversy with the Manichaeans, invoked the aid of a Waldensian as better versed in the scripture than himself. By whose help he wanted to convince this Manichaean gainsayer.

That's really something, isn't it? This Catholic bishop, this Catholic priest, in trying to win over one of these Manichaeans, would call in a Waldensian to help him in citing and quoting the scriptures to show these Manichaeans where they were wrong. That's a direct statement from this particular church history.

Witness Confounds Persecutors

"The bishop of Kavayon 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 persecution in 1541 in Merindal 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 in 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 Sasbun 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 little children in their catechism than by all the disputations which he had ever heard." This is the testimony of Visabecius in his oration concerning the Waldenses. The same author informs us further that Louis 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. Louis, having heard the report, declared with an oath, they are better men than myself or my people.¹²

Passover Annually, Saturday Sabbath

A History of the True Church, by Dugger and Dodd, reveals:

Voidaus, 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 commandments, immersed

their believers, and kept the Passover or the Lord's Supper once a year in the first month.

Notice! The Waldenses were Sabbath keepers! Remember in the encyclopedias we read they were called Sabbati or Insabbati or Insabatati. These were several names by which they were known, and as I mentioned at the time, this really wasn't because of the sandals they wore. We prove that by quotes from regular histories about the type of sandals, type of language spoken, and other things! So they themselves maintained the name, Church of God, the true Bible name! But they were referred to by the world as Voudaus. Why is not the same name preserved by churches which claim to trace their history through them?

Saturday Sabbaths Condemned

Dugger and Dodd quote the historian Hugh Smith.

This historian further says, 'The year 692, Justinian II called the 6th general council to convene at Constantinople as an imperial order from him. It condemned the Saturdays.'

And the second purpose for this council was necessitated because, "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." And that was in the days of the Bogomils.

Dugger and Dodd quote from Rankin's History of France:

Their enemies confirmed their great antiquity. Rinerius Sacko, an inquisitor and one of their implacable enemies who lived only 80 years after Waldo, admits that the Waldenses flourished 500 years before that preacher. In 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 Talucians and Albigenses were none other than the Waldenses.

That's a fact. Some of the Albigenses were merely the Waldenses of Southern France, but the great name Albigenses that applied to the beginning of the reformation in Southern France wasn't dealing with the original Albigenses whatsoever!

Doctrines Changed

Three hundred years elapsed between the Crusade and the Reformation. During these centuries, those escaped the Waldenses dwelled among Eastern France and Savoy, isolated and forgotten. Great ignorance came upon them as is testified by the literature from them that has survived and in time they so far forgot the doctrines of their forefathers that many of the writers put so little difference between themselves and the Romanists.

[So he said they became so much different, they became a great deal like the Romanists.]

Some of the old spirit remained however, so that when in 1532 a pseudo-Baptist creed was adopted under the guidance of Swiss reformers, a large minority refused to be bound by this new creed, declaring it to be a reversal of their previous belief.

[So you see he wanted to get back to whether they baptized infants or not. That is his whole purpose but you know, by stating this, he actually condemns his own history because he states that what the latter Baptists believed was not only changed from what the Waldensians believed when they fled into the valleys of Piedmont.]

Early Waldensians Baptized Adults Only

On the whole then the balance of evidence is in favor of the conclusion that the early followers of Waldo taught and practised the baptism of believers only.

Allowed Children to be Baptized

Dr. Keller, the latest and most candid investigator on the subject holds this view: 'Very many Waldenses considered as we know accurately, the baptism on profession of faith to be that form which is conformable to the words and example of Christ. They held this to be the sign of the covenant of a good conscience with God. And it was said to them that it had value only as such. This belief would logically exclude infant baptism, and accordingly,' Dr. Keller tells us, 'mostly they let their children be baptized by Romish priests yet with the reservation that this ceremony was null and void anyway.'

[Since kids cannot really be baptized, rather than get in trouble with the authorities, let them be baptized. It doesn't make any difference. It is just a swimming.]

Ancestors of Anabaptists

Maintaining these views, they were the spiritual ancestors to the Anabaptists churches were the most numerous precisely where the Waldenses were a century or two previously had most flourished and where their identity as Waldenses had been lost. That there was an intimate relation between the two movements few doubt who have studied this period and its literature. The torch of truth was handed on from generation to generation and though it often smoldered and was even apparently extinguished.¹³

Baptists' Views

We learn the Baptists views from Baptist Succession. Hand Book of Baptist History by Dr. Ray:

The name Waldenses was originally applied to the inhabitants of the valleys of the Alps...But in aftertimes, it was applied to that class of Christians everywhere who embraced the same views with the inhabitants of the valleys. This name has sometimes been applied by the Roman Catholics with such latitude as to embrace all the sects which opposed the doctrines of Rome.

Therefore, in the perusal of the pages of history, you find the term Waldenses applied to parties of almost every denominational cast.

And a failure to observe the proper distinction of this name has led some historians to incorrect conclusions as regards the doctrines of the Waldenses.

It is claimed by some that the Waldenses derive their name from one Peter Waldo, a merchant of Lyons who lived in the 12th century but this position is almost now universally abandoned.

[Not by the Encyclopedia Britannica, the Americana, the New International Encyclopedia, Johnson's Chambers, the Catholic Encyclopedia, and 90% of them we have just read. So this Baptist historian says, this position is now almost universally abandoned. He should print in there, "by Baptists." They really ought to add that clarification!]

Baptist Historians Quote Baptist Historians?

It is a historic fact, fully laid out that the name Waldenses was applied to the inhabitants of the valleys as a religious community long before the time of Peter Waldo. Mr. Jones, the historian says, 'It is also proved from their books that they existed as Waldenses before the time of Peter Waldo who preached about the year 1160.' And on the same point, Mr. Waddington remarks...

[Mr. Waddington - who's he? Another Baptist historian? You might know for sure he was a Baptist historian.] So also is Mr. Jones.

We may not fall into the error of Mosheim who ascribes the origin of that sect to an individual named Waldes, Peter Waldes, or Waldenses, a native of Lyons, was a layman and a merchant...He commenced his ministry about the year 1180, having previously caused several parts of the scriptures to be translated into the vulgar tongue, he expounded them to an attentive body of disciples both in France and Lombardy. In the course of his exertions, he probably [Where is the proof?] visited the valleys of Piedmont and there he found people of congenial spirits. They were called Vaudois or Waldenses, men of the valleys and as the preaching of Peter, may probably have confirmed their opinions and cemented their discipline. He acquired and deserved his surname by his residence among them. At the same time their connection with Peter and his real Leonese disciples established their identity and the Vaudois in return for the title which they had bestowed, received the reciprocal name of Leonists, such at least appears the most probable.

[Now that is really a good solid proof. That's really strong, isn't it? That's really powerful Baptist history.]

There are some who believe the Vaudois to have enjoyed the uninterrupted integrity of the faith even from the apostolic ages. Others supposed them to have been disciples of Claudius Turin.

The evangelical prelate of the 9th century at least it may be pronounced with great certainty that they had been long in existence before the visit of the Lyonese reformer. It would appear from these accounts that Peter, the merchant of Lyons, received the name Waldes from the Waldenses and not the Waldenses their name from him. The same is confirmed by Robinson...

[Who is Robinson? Maybe a Baptist historian again? This Baptist historian has never quoted any encyclopedias! They wouldn't do that - they couldn't.]

From the Latin, valice, came the English - valley; and French and Spanish - vallee; the Italian valdese; the low Dutch, vallei; the Provincial, vaud, vaudois; the ecclesiastical, vallenses, Valdenses, or Waldenses. The words simply signify valleys, the inhabitants of valleys and no more. It appears that the inhabitants of the valleys of the Pyrenees did not profess the Catholic faith, and also that the inhabitants of the valleys about

the Alps did not embrace it. It happened however, in the 9th century that one Valdo, a friend and counsellor of Berengarius and a man of eminence who had many followers, did not approve of papal discipline and doctrine. It came to pass about 130 years after, that a rich merchant of Lyons who was called Valdes, because he had received his religious notions from the inhabitants of the valleys, openly disavowed the Roman religion, supported many to teach the doctrines believed in the valleys and became the instrument of the conversion of great numbers. All these people were called Waldenses and hence it came to pass that some contended that they were Manichaeans and Arians and others, that they were the direct opposite. Notwithstanding, the name Waldenses originally designated the inhabitants of certain Alpine valleys, yet it finally became the general name of a large body of Christians inhabiting many countries.¹⁵

Church of God

Jones' Church History quotes the Edict of Il de Fonces, king of Aragon, Spain in the year 1194 from Pigna's directory of the inquisitors:

Some general remarks, 'here we are suddenly called upon to vindicate the claim which this people made to the honorable character of the Church of God.'

[Notice what they said – Church of God. They did not say Baptist, Church of Christ, or Jehovah Witness.]

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That's a fact. Some of the Albigenses were merely the Waldenses of Southern France, but the great name Albigenses that applied to the beginning of the reformation in Southern France wasn't dealing with the original Albigenses whatsoever!

The quote from Rankin's History continues:

In fact, their doctrine, discipline, government, manners and even the errors with which they have been charged by the Catholics showed that the Albigenses and the Waldenses were distinguished branches of the same sect or that the former, the Albigenses, sprang from the latter, the Waldenses.¹⁷

Happy People

This time Jones quotes from Wylie, History of the Waldenses:

How delightful and quiet the order of their town and the air of happiness on the faces of the people. 'In a confession of the faith, one of the members of the Waldenses declared that they believed the doctrine contained in the Old and New Testament and

comprehended in the Apostles' Creed and admitted the sacraments instituted by Christ and the Ten Commandments.'

Not just nine or eight, or the first four – but ten!

They said they had received this doctrine from their ancestors and that if they were in any error they were ready to receive instructions from the Word of God.

That's another point of God's Church. It has always been willing to admit where it is wrong, and to change.

Theodore Beza, a colleague and contemporary of Calvin, says 'As for the Waldenses I may be permitted to call them the very seed of the primitive and pure Christian Church and as for their religion, they never adhered to papal superstition. They derived their name from Vaudois or Waldenses from Peter Waldo, one of their barbs or preachers. His immediate followers were called Waldenses, but this was rather a renovation of the name from a particular cause than its original. Accordingly it extends over that district only in France where Peter Waldo preached.'

So here he makes the distinction that the immediate followers of Peter Waldo and the ones in the district of France where Peter Waldo preached were the ones over who were named Vaudois.

Henricians, Petrobrusians

In other districts, the people were branches of the same original sect as in Dophin were from a noted preacher called Josephus. In Languidoc, they were called Henricians and in other provinces from Peter Bruys, they were called Petrobrusians.

Good Neighbor, Paid Debts

They were very peaceable people, beloved by their neighbors, men of good behaviour, of Godly conversation, faithful to their promises and punctual in paying their debts.

Some of us don't weigh up to the Waldenses too well, do we? What about you – are you punctual in paying your debts? Do you gripe about paying taxes? Your neighbors' don't know the technicality of your doctrines, but they know whether you will help them when they need help. Whether you are kind and friendly, and whether you care about them when they are sick.

That they were men over-liberal to strangers and the traveling poor as far as their ability extended.

They were a people who could not endure to blaspheme or to name the devil or swear at all unless in making some solemn contracts or judgment. Finally, they were known by this, if they happened to be cast into any company where the conversation was lascivious or blasphemous to the dishonor of God, they instantly withdrew.

From Jones' Church History we read:

Claudius Cecilius, archbishop of Turin, is pleased to say that 'Their heresies excepted, they generally live a purer life than other Christians.'

They never swear but by compulsion. They fulfil their promises with punctuality and living for the most part in poverty, they profess to live the apostolic life and doctrine and also profess it to be their desire to overcome.

Does that sound familiar? How much do the churches who claim to trace their history through these Waldensians talk about overcoming?

So you notice right here in this Jones' Church History, he makes the same statement we have proven from different histories in the past and that is these were the same people.

Sometimes they received their name from their manners as Catharists, which is their language for Puritans and from the foreign country from whence it was presumed they had been expelled they were called Bulgarians or Googers. In Italy, they were commonly called Fratfesel, that is, man of the brotherhood because they cultivated brotherly love among themselves, acknowledging one another as brethren in Christ. Sometimes they were denominated Paulicians and by corruption of the word, Paulicians, considering them as sprung from that ancient sect which in the 7th century spread over Armenia and Thrace.

Notice even this Church Historian, Jones, traces the history of the Waldenses back through the Henricians, the Petrobrusians, the Bogomils, the Bulgarians and the Paulicians.

These Paulicians in Armenia and Thrace 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 Lombardist, Talusian and Albigensian. These branches however sprang from one common stock and were animated by the same religious and moral principals.

Perrin's History of the Waldenses:

A memorial presented to the court of Savoy by Morock and Murock, counsellors of the state, of Zurich and Bern, Switzerland, states in part: [quoting from a legal document] 'We find ourselves obliged to represent to the royal highness that the churches of the valleys in Piedmont did not separate themselves from the religion of their princes.'

They did not separate themselves from the Catholic Church.

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 subtilities.

They professed it to be their desire, their goal in life, their ambition, to overcome.

He very candidly admits that 'In their lives and morals, they were perfect, irreproachable and without reproach among men, addicting themselves with all their might to observe the commandments of God.'

Does that sound like they kept the Sabbath? I wonder what the churches say if you quote this history of the Waldenses, when they believe that all the laws were nailed to the cross?

Quote Books of the Bible

Jones' Church History continues:

Jacobus de Riberia who in his time assisted in persecuting the Waldenses says of them: 'They were so well instructed in the 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 quoting Paul Therene says: 'For purity and communion, they were called Puritans. The name of Patarines 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 the name of Patarines, or Waldenses. There was no difference in religious views between the Albigenses and the Waldenses. All of those people inhabiting the South of France were called in general, Albigenses. And in doctrine and manner, were not distinct from the Waldenses.' The celebrated Matthew Fransuit says the Waldenses scent a little of Anabaptism.

The next branch of the true church is here named.

The Waldenses were in religious sentiments, substantially the same as the Paulicians, the Patarines, Puritans and the Albigenses.

Notice! This celebrated historian makes the same statement we have been quoting out of all these encyclopedias. That the Waldenses in their religious doctrines were substantially the same as the Paulicians and Albigenses.

Dress, Names of Elders

Quoting again from Jones:

Their elders and officers do not appear distinguished from their brethren by dress or names.

No reverends! No Rabbis, Holy fathers! They don't have a collar turned backward.

Every Christian was considered capable in a certain measure, of instructing others, and of confirming the brethren by exhortation.

Notice that! The Bible says in Hebrews 10, exhort each other and more as you see the day approaching.

Their elders were the seniors of the brethren, while the presbyters were the whole body of the teachers, whether fixed or itinerate. Their rules of practice were by literal interpretation of Christ's Sermon on the Mount.

They took what Christ said in Matthew 5, 6 and 7 literally. If He said, 'Swear not at all,' they thought He meant it. If He said, 'When you fast,' they thought He meant it.

What is the Church?

"These people contended that the church was an assembly of believers." The church isn't a building! We are the church. We don't come to church, we are the church. This is just a building.

Of such a church the Lord Jesus Christ is head, and He alone.

It is governed by His word, and guided by the Holy Spirit.

You see, the Holy Spirit guides, the Bible governs. There's a lot of difference. You don't govern truth by the Holy Spirit. The Bible says try the spirits. It doesn't say use the spirits to try doctrines, does it? Isaiah says: To the law and to the prophets. If they speak not according to these it is because there is no light in them. It tells you in Deuteronomy 13, if someone comes in a dream or a vision, check up on it in the Bible. That's the test! The church is governed by God's word. But it is guided by the Holy Spirit.

It behooves all Christians to walk in fellowship. You can't make it by yourself. You need to assemble, visit, write, and spend time with brethren.

The only ordinances Christ has appointed for the churches are baptism and the Lord's Supper and they are both symbolical ordinances.

Symbolical! There is no real body of Christ in the Lord's Supper! You don't really wash away your nature in the pool of baptism. They are symbolical ordinances!

"Believers are the proper participants of them."

Only believers can be baptized. Only believers can take the Lord's Supper. Well, did they believe in open communion or closed communion? Closed communion, be it ever so unpopular!

Sabbath Keepers

Jones says: Investigators made a report to Louis XII, king of France that they had visited all the parishes where the Waldenses dwelt. They had inspected all their places of worship...,but they found no images, they found no sign of the ordinances belonging to the mass, nor any of the sacraments of the Roman church, much less could they find traces of those crimes with which they were charged.

On the contrary they kept the Sabbath. This testimony is from the investigators sent over by Louis XII, king of France. Do you think they were prejudiced? Do you think they want to write about Sabbath keepers? Do you think they have an axe to grind, to claim that the Waldenses were Sabbath keepers? And yet, here it is, quoting right out of their own records of the country of France:

They kept the Sabbath day, they 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.

Refuse Adultery

Jones then quotes from Voltaire's General History, [certainly an unprejudiced source].

Whosoever refused to curse, to swear, to lie, to kill, to commit adultery, to steal, to be avenged of his enemy, they say he is a Vaudois and therefore, they put him to death.

This man had no reason to write such about the Waldenses. He was just writing a general history about the period of time.

Can groups who trace their history back through the Waldenses claim to live by these standards?

Avoid Extremes in Dress

Again, Jones says:

An ancient inquisitor, to whose writings against the Waldenses I had occasion to refer to in the former section, says: 'These heretics are known by their manners and conversation, because they are orderly and modest in their behaviour and deportment. 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 and mechanics, and their teachers are weavers and tailors. They are not anxious about amassing riches, but they 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.'

Nature of the Woman

In like manner also the women are modest, avoiding backbiting. Their women avoid foolish jesting, levity of speech, especially abstaining from lies or swearing. They do so much as make use of the common term 'in truth' or 'for certain' or the like because they regard these as oaths, contenting themselves with answering simply 'yes' or 'no.'

That is a very finite, tiny point. These Waldenses do not even so much as make use of the common terms: I'm not kidding, I really mean it; no fooling, honest to goodness, in truth, for certain, or I'm not kidding. You do not have to say that. That is like taking an oath, like swearing. Just say 'yes' or 'no' and stick to it.

Church of God

Jones then quotes from Peter Allix, History of the Churches of Piedmont:

In his church history of the churches of Piedmont, Allix mentions the church as the Church of God. It will be observed that the people called them Waldenses.

They called themselves the Church of God. The world called people Lutherans. Martin Luther did not call his followers Lutherans. John the Baptist originated the Baptist church's name even before Christ built His church?

Despise Easter

Jones then quotes The History of the Sabbath and Sunday, by Lewis:

They can say a great part of the old and new testaments by heart. They despise the sayings and expositions of holy men, and they only plead for the test of scripture, they say that the doctrines of Christ and His apostles are sufficient for salvation without any church statutes and ordinances.

You do not need any Christmas or Easter, Palm Sunday or indulgences or penances!

The traditions of the church are no better than the traditions of the Pharisees, and that greater stress is laid on the observance of human tradition than on keeping of the law of God.

Why do you transgress the law of God by your traditions?

They condemned all approved ecclesiastical customs which they do not read of in the gospels as the observance of Palm Sunday, the reconciliation of penitents, the adoration of the cross and Good Friday. They despise the Feast of Easter, and all other Roman festivals of Christ and the saints because of their being multiplied of that vast number, and they work on holy days of the Roman church, where they can do it without being taken notice of.

Unbroken Chain

They declare themselves to be the apostles' successors, to have apostolic authority. Even their ministers have been ordained in an unbroken chain since the apostles.

That is some claim, but it is true.
They claimed "...the key of binding and loosing."

Ordinances of Rome

They hold the church of Rome to be the whore of Babylon and that all who obey her 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. The feasts, fasts, blessings, offices of the church and the like, they utterly reject.

That is from the Ecclesiastical History of the Ancient Piedmont Church. Not of the latter Piedmont church, the Vaudois!

Not Intermarry with Rome

The following facts are indubitably correct that the general body of the Albigenses were two branches of the same sect. Monsignor de Vigne, 40 years a Waldensian pastor says, 'We live in peace and harmony with one another, having intercourse and dealings chiefly among ourselves, never having mingled ourselves with the members of the church of Rome by marrying our sons to their daughters nor their sons to our daughters.' [See! They did not agree with intermarriage of religions either.] He also says that, 'The holy scriptures contain all things necessary for our salvation and that we are called only to believe what they teach without any regard to the authority of man, that nothing on earth should be received by us except what God has commanded, and that there is only one mediator between God and man.'¹⁸

The History of the True Church by Dugger and Dodd quotes from Comba's work on the Waldenses in their recording of the 11th and 12th centuries.

The Waldenses objected to being called after Peter Waldo. They teach that we are a little Christian flock, falsely called Waldenses. 'We are proud of working,' and they reproached the Roman clergy with idleness.¹⁹

What is Anti-Christ?

Jones' Church History mentions a book entitled in their Waldensian language, Qui Cosis Sai Lonti Christ? That is, what is anti-Christ, under date of the year 1120. Another book is entitled, "The Noble Lesson, dated 1100 A.D." What? One of the booklets they had available, "What is the Anti-Christ?"

Jones says: The Ancient Waldenses held that to endow churches from state funds is an evil thing, and that then the church fell and became the whore, sitting on that beast mentioned in the book of Revelation.

I had never thought of that. Any time any church began to compromise and take funds and accept help from secular power, then that church was being sat upon by the beast. That's what he says here!

Youths Were Examples

In Jones we read: 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 very carefully set apart the sum and at the first opportunity, put it to the king's tax gatherers.

Then Francis I, the successor of Louis XII, received on inquiry, the following information concerning the Waldenses of Marindahl 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.

From Jones' Church History, Townsend's Abridgement of the history by Wylie:

The Waldenses were conscientiously obedient to established governments and their separation from a church so corrupt as that of Rome was to them only a matter of necessity. We shall now see what they were in point of doctrine.

The leading principle of this church was that we ought to believe that the holy scriptures alone contain all the things necessary to our salvation and that nothing ought to be received as an article of faith except what God has given us.

Whatever this principle dwells in the heart, it repels superstition and idolatry. There the worship of one God and through the one mediator and by the influence of one Holy Spirit is practiced.

The doctrines of purgatory, the intercession of saints, the adoration of images, or relics and austerity can not stand before the doctrines of scripture. The Waldenses were faithful to the

great fundamental Protestantism. They affirm that there is only one mediator and therefore we must not implicate the saints, that there is no purgatory but that all those who are justified by Christ go into life eternal. A number of their old treatises events that for some hundred years the principle of the gospels which alone can produce such holiness of life as the Waldenses exhibited in their conduct were preserved, understood and embraced by this chosen people while anti-Christ was in the very height of his power. In a book concerning their pastors, we have this account of their vocation.

Ministerial Qualifications

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 would 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.

Laying On Of Hands

Afterwards, having exhibited proper testimonials of their learning and conversation, they are admitted as pastors by the imposition of hands. [What about the Church of Christ? What about the Jehovah Witnesses, Seventh Day Adventists, and Baptists? Where did they go?]

The junior pastors must do nothing without the license of their seniors, [That sounds like church government, doesn't it? The local elders aren't to do anything without the license of the preaching elders or the pastors over them,] nor are the seniors to do anything. [Even the preaching elders and the pastors, cannot go out on their own and decide something without the approbation of their colleagues. They have to have the counsel, the wisdom and the understanding of those under them as well.]

That everything may be done among us in order. We pastors get together once every year to settle our affairs in a general synod. Those whom we teach afford us food and raiment with good will. 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 the travellers and partly to the relief of the indigent. [See The Headquarters System.] If a pastor among us shall fall into dross sin, he is ejected from the community and debarred from the function of preaching.

By that local church? Did that local church decide that a local minister had fallen into dross sin and that he should be kicked out? I'm afraid not. The general synod that met once a year did.

Respect, Not Worship, For Mary

The Waldenses in general express their firm belief that there is no mediator other than Jesus Christ.

They spake with great respect of the virgin, Mary. She was holy, humble and full of grace. At the same time, they totally discountenanced that senseless and extravagant admiration in which she had been held for ages. The laborers of Claudius of Turine in the 9th century appear under God to have produced these blessed results as to the faith and honesty of the Waldenses. The Waldenses took special care for the religious instruction of their children by the question and answer and early taught the youth of

the things which pertain to life and godliness. If more could be said of this people than that, they hated the gross abomination of popery, and condemn the vices of the generality of mankind. No doubt there were unsound professors among them as among all denominations.

Our Sinful Nature

It is said in their community there were many real Christians who knew how to direct the edge of their severity against their indwelling sins and who being truly humbled under their native depravity, betook themselves wholly to the grace of God in Christ for salvation. [They realized their own nature had to be ruled. They realized their own depravity, just by their own birth, and that they had to overcome it.]

Discharge of Family Religion

It is clearly evident from the background of their history that the Waldenses were a humble 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 devout, strict in the discharge of family religion. [That is mentioned over and over. That is one of the outstanding strong points of the Waldenses. They were devoutly strict in the discharge of family religion.]

In some ancient inquisitorial memoirs describing their names and customs, it is said of them, before they go to meat the elder among them says, "God, who blessed the five barley loaves and two fishes in the wilderness, bless this table and that which is upon it in the name of the Father, the Son and the Holy Spirit."

And after meat, he says, "The God who has given us corporal food, grant us spiritual life, and may God be with us and we always with Him."

After their meals, they teach and exhort one to another. There were evidently many humble and devout followers of Christ among these people who felt the power and enjoyed the consolations of the doctrines of the cross.²⁰

No Pagan Festivals

Priceless truths are added by the History of the Sabbath, by J.N. Andrews:

Thus a Romish inquisitor as quoted by Allix bears testimony concerning those in Bohemia. They can say a great part of the Old and New Testaments by heart. That the traditions of the church are no better than the traditions of the Pharisees. They despise the feast of Easter and all other festivals of "Christ."

Then he says Dr. Allix quotes a Waldensian document of A.D. 1100 entitled The Noble Lesson and remarks, 'the author, upon supposing that the world was drawing to an end, exhorts his brethren to prayer, to watchfulness, to renouncement of all worldly goods. He sets down all the judgments of God in the Old Testament as the effects of a just and good God and in particular the decalogue as a law given by the Lord of the whole world. He repeats the several articles of the law, not forgetting that which respects idols.'

Notice the emphasis on the ten commandments and the law of the Old Testament.

Sabbath Keepers

Their religious views are further stated by Allix, 'they declare themselves to be the apostles' successors, to have apostolical authority.' They hold that any of the ordinances of the church that have been added since Christ's ascension ought not to be observed. A considerable part of the people called Waldenses bore the significant designation of sabati or sabatati, or insabatati. Mr. Jones alludes to this fact in these words. 'Because they would not observe saints' days, they were falsely supposed to neglect the Sabbath also and were called insabatati which means NO SABBATH.'

That is why they called them "No Sabbath," because they refused to observe any of the Sabbaths of the Roman church. Because they would not observe saints' days, they were falsely supposed to neglect the Sabbath also and they were designated insabatati or insabatitus. Mr. Benedict, Baptist historian, makes the following statement:

We find that the Waldenses were sometimes called insabatos, that is, regardless of Sabbaths.

That is what the word means in this man's interpretation: insabatos, regardless of Sabbaths.

Mr. Milner supposes this name was given to them because they observed not the Roman festivals and rested from their ordinary occupations only on Sunday.

That's what Mr. Milner supposes. Let's see what the truth is about it.

Meaning of Sabatati

A Sabbatarian would suppose it is because they met to worship on the seventh day, and did not regard the first day Sabbath.

So Benedict says the real reason is because they observed or met to worship on the seventh day and did not regard the first day Sabbath. And then Jones says it is because they wouldn't observe any of the saints' days, nor even the Roman Sabbath, so they called them 'no Sabbaths.' That's what that name meant. He says it wasn't because they neglected the Sabbath. Mr. Robinson gives statements of these three classes or writers respecting the meaning of these names which were born by the Waldenses but he rejects them all, alleging that these persons were led to their conclusion by the apparent meaning of the words, and not by the facts. Here are his words, quoting from Robinson's:

Some of these Christians were called sabbati, sabatati, insabatati, and more frequently inzabatati. Led astray by sound without attending to facts, one says they were so named from the Hebrew word, Sabbath, because they kept the Sabbath for the Lord's Day.

You see what he quotes, that one says they were named from the Hebrew word, Sabbath, because they kept the Sabbath for the Lord's Day.

Another says they were so called because they rejected all the festivals or Sabbaths in the low Latin sense of the word, which the Catholic church religiously observed.

So another says they were called that because they rejected all the Roman days. What difference does it make which one of these reasons they called them that? Probably for both reasons!

Sandal Theory Disproved

A third says, and many with various alterations and additions have said after him, that they were so called from Sabot or zabot, a shoe, because they distinguished themselves from other people by wearing shoes marked on the upper part with some peculiarity.

Now let's see how much sense that makes. If you were hiding out from someone who was about to martyr you, would you wear shoes that everyone recognizes as a Waldensian insabatati? That's kind of ridiculous isn't it?

It is not likely that people who could not even descend from their own mountains without hazarding their own lives through the furious zeal of the inquisitors should tempt danger by affixing a visible mark on their shoes.

I'd say it is very, very unlikely! So much so that someone must have invented the 'sabot' shoe myth to conceal the true Sabbath keeping identity!

Besides, the shoes of the peasants happen to be famous in this country. It was of a different fashion, and was called abarca.

See, that's why they called them insabatati, because they wore abarcas? Now that doesn't make sense at all. Yet that is what the Sunday keepers who write about the history of the Waldenses try to disguise insabatati as to what it means.

Mr. Robinson rejects these three statements and then gives his own judgment that they were so called because they lived in the mountains.

What did they call the mountains - sabatati? Sabbath mountains? That would be something! Even if that was so, that even establishes the fact they kept the Sabbath moreso...because they were the Sabbath mountains in Northern Italy. Where did they get the name, Sabbath mountains?

These four facts cover all that has been advanced relative to the meaning of these names but Robinson's own explanation is purely fanciful and seems to have been adopted by no other writer.

He offers, however, conclusive reasons for having rejected the statement that they took their names from their shoes. There remained therefore only the first and second of these four statements which are that they were called by these names because they kept the Saturday for the Lord's day, and because they did not keep the Sabbath of the papacy. These two statements do not conflict, in fact, if one of them be true it almost certainly follows that the other one must be true also.

There would be in such fact something worthy to give it a distinguishing name to the true people of God surrounded by the great apostasy and the natural and obvious interpretation of the names would disclose the most striking characteristics of the people who bore them. Jones and Benedict agree with Robinson in rejecting the idea that the Waldenses received this name from their shoes. Mr. Jones held, on the contrary, that they were given it because they did not keep the Romish festivals. Mr. Benedict favors the view that it was because they kept the Saturday, the seventh day.

Testimony of Jurist, Historian

But let us now see who they are that make these statements respecting the observance of the Sabbath by the Waldensians that Robinson alludes to in this place. Andrews then quotes out of Gretzer, the words of the historian, Goldastus as follows:

'Insabatati they were called, not because they were circumcised, but because they kept the Jewish Sabbath.' Goldastus was a learned historian and jurist, born near Bishconal in Switzerland in 1576. He died in 1635. He was a Calvinistic writer of note.

So why would he have any special reason for their being Sabbath keepers? He wouldn't! He was a Calvinistic writer, a learned historian, and even a jurist. And yet he says, *'insabatati they were called, not because they were circumcised, but because they kept the Jewish Sabbath.'*

He certainly had no desire to favor the cause of the seventh day. Gretzer objects to his statement on the ground that the Waldenses exterminated every festival.

That's true - every Roman festival.

But this was the most natural thing in the world for men who had God's own rest day in their keeping.

Robinson also quotes on this point the testimony of Archbishop Usher. Though that prelate held that the Waldenses derived these names from their shoes, he frankly acknowledges that many understood that they were given to them because they worshipped on the Jewish Sabbath.

This testimony is valuable in that it shows that many early writers asserted the observance of the Saturday for the Lord's Day by the people who were called Sabatati. In consequence of the persecutions which they suffered and also because of their own missionary zeal, the people called Waldenses were widely scattered over Europe. They bore however, different names in different ages and in different countries. We have decisive testimony that some of these bodies observed the seventh day, others observed Sunday.

They had suffered that woman Jezebel to teach among them and to seduce the servants of God.

Yes, but he gets the wrong conclusion. The Waldenses did go astray. They did go backwards, they did allow the false system to teach among them and seduce God's servants. They had even come to practice infant baptism and the priests of Rome administered the rite to their children. That's true. Later, Waldenses did go that way backwards and in addition to this, they sometimes joined with them in the service of mass.

If a portion of the Waldenses in Southern Europe at the time of the Reformation had exchanged believers' baptism for the baptism of children by Romish priests, it isn't difficult to see how they could also accept Sunday as a rest day from the same source in place of the hallowed rest day of the Lord.

Cathari Sabbatarians

Another class of witnesses to the truth during the dark ages bore the name of Cathari, that is the name for Puritans. Jones speaks of them as follows: The Cathari did retain and observe the ancient Sabbath as certified by their Romish adversaries. Dr. Allix quotes a Romish Catholic author of the 12th century concerning these sorts of heretics, the Cathari, the Passagi, and the Arnoldesti. All three of these were quoted as Sabbath keepers: the Cathari, the Passagi and the Arnoldesti. Allix says of this Romish writer, he lays it down also as one of their opinions 'that the law of Moses is to be kept according to the letter and that the keeping of the Sabbath, circumcision and other legal observances ought to take place.'

Dr. Allix quotes another Roman author to the same effect, 'Alanus attributes to the Cathari almost the very same opinions in his first book against heretics which he wrote about the year 1192.' Mr. Elliott [another historian] makes mention concerning the Cathari which is in harmony with what these historians assert respecting their observance of the seventh day. He says, 'in this year A.D. 1163, certain heretics of the sect of the Cathari coming from the parts of Flanders to Cologne took up their abode secretly in a barn near the city but as on the Lord's Day, they did not go to church, they were seized by their neighbors and on their being brought before the Catholic church and after long examination respecting their sect, they would be convinced by no evidence however convincing but most perniciously they persisted in their doctrine and resolution they were cast out from the church and delivered into the hands of the Laics. These, leading them without the city, committed them to the flames - being four men and one little girl.'

They were found out because they stayed in the barn and did not go to church on the Lord's Day.

Arnoldiste, Passaginini, Sabbatarians

These statements were made respecting three classes of Christian people who lived during the dark ages: the Cathari or Puritans, the Arnoldiste and the Passiginians, presented in the uncandid language of their enemies, but the testimony of ancient Catholic historians is decisive that they were observers of the seventh day. That they observed circumcision also will be noted presently. Mr. Robinson understood that the Passiginians were that portion of the Waldensians who lived in the passes of the mountains.

So we notice that the Passiginians were early Waldensians who came down from the Bogomils because of their dwelling in the passes of the mountains. They were called Passagini. Genus of the passes, or the genus of men who live in the passes.

It is very creditable that the name Passagaros or Passagini was given to the men who lived in or near the passes or passages of the mountains and who subsisted in part by guiding travellers or by travelling themselves for trade. Mr. Elliot says of the name

Passiginians, the explanation of the term as meaning pilgrims in both the spiritual and missionary sense of the word, would be but the translation of their recognized Greek name in a title as distinctive as beautiful. Mosheim gives the following account of them: 'in Lombardi, which was the principal residence of the Italian heretics, there sprung up a singular sect, known for what reason I can not tell, by the denomination of the Passiginian and also that of The Circumcised. Like the other sects already mentioned they had utmost aversion to the doctrine and discipline of the church of Rome but they were distinguished at the same time by two religious tenets which were peculiar to themselves.

Note what he says these two peculiar beliefs were.

Observe Mosaic Law Except Sacrifices

The first was a notion that the observance of the law of Moses in everything with the exception of the law of sacrifices was obligatory upon Christians in consequence of which they circumcised their followers, 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.

They opposed the trinity doctrine.

Mr. Benedict speaks of them as follows: 'The account of their practicing circumcision is undoubtedly a slanderous story forged by their enemies and probably arose in this way. Because they observed the seventh day they were called, by way of derision, Jews, as the Sabbatarians are frequently to this day and if they were Jews, it follows of course that they either did or ought to circumcise their followers. This was probably the reasoning of their enemies but that they actually practiced the bloody rite is altogether improbable. An imminent historian, Michael Giddes, thus describes, 'this act of affixing something that is justly abominable to all mankind upon her adversaries has been the common practice of the church of Rome.'

Petrobrusian

He encountered various classes of heretics who had been condemned by the Catholic Church for keeping the seventh day holy. Among these heretics, he places the Petrobrusians. 'In St Bernard's day it was condemned in the Petrobrusians.' We have seen that, according to Catholic writers, a Cathari held to the observance of the seventh day.

The Sabbath keepers in the 11th century were of sufficient importance to call down upon themselves the anathema of the pope. Dr. Highland says that, 'Gregory of that name the seventh [Gregory VII] about A.D. 1174 condemned those who taught that it was not lawful to do work on the day of the Sabbath.'

This act of the pope corroborates the testimonies we have adduced in proof of the existence of the Sabbath keepers in the Dark Ages. Gregory VII was one of the greatest men who ever filled the papal chair. Whatever class he anathematized was of some consequence. Gregory wasted nothing on trifles. In the 11th century, there were Sabbath keepers also in Constantinople and its vicinity. The pope in A.D. 1024 sent three legates to the emperor of the East and to the patriarch of Constantinople for the purpose of reuniting the Greek and Latin churches. Cardinal Humbert was

the head of this legation. The legates on their arrival set to the work of refuting those doctrines which distinguished the church of Constantinople from that of Rome. After they had attended to the questions which separated the two churches they found it was also necessary to discuss the keeping of the Sabbath because one of the most learned men of the East had put forth in a treatise in which he maintained that ministers should be allowed to marry, that the Sabbath should be kept holy and that unleavened bread should be used in the Supper, all of which the church of Rome held to be deadly heresies. We quote from Mr. Bower a concise statement of the treatment which this Sabbatarian writer received, 'Humbert likewise answered the piece that had been published by the monk of the monastery of Studium near Constantinople, named Nicetes, who was deemed one of the most learned men of that time in the East. In that piece, the monk undertook to prove that unleavened bread ought to be used in the eucharist, that the Sabbath ought to be kept holy and the priests should be allowed to marry. But the emperor who wanted by all means to gain the pope for the reasons mentioned above was, or rather pretended to be, so fully convinced of the legate confuting those alleged by Nicetes that he obliged the monk publicly to recant and anathematized all who held the opinion that he had endeavored to establish with respect to the Sabbath, unleavened bread, and the marriage of the priests. At the same time, Nicetes complied, recanted and anathematized anybody who followed the very thing he had just written his paper proving."²¹

Holy Days Kept by Hungarian Sabbatarians

Amazing details are revealed about the Sabbatarians' beliefs and practices in The Sabbatarians of Hungary by Professor W. Bacher. The sect of Sabbatarians according to a trustworthy tradition, coming down to us from a contemporary chronicler, the founder of the sect was one Andreas Eossi, and the same authority names the year 1588 as the year of his initiating the movement.

Andreas Eossi on Szent-Erzsebet was a rich Szekely of noble birth, who owned three villages, a great number of estates in the countries of Udvarhelyszek, Kukullo and Fehervar, and who belonged to the earliest adherents of Unitarianism in Transylvania. Having been visited by severe trials, [he was ailing for many years, and had lost his wife and three sons], he sought consolation in religion. 'He had read the Bible so long' - runs the account of the chronicler already mentioned - 'that he evolved from there the Sabbatarian from of religion.' What he recognized as truth, he endeavoured to disseminate in the surrounding district; he composed treatises, prayers, and hymns, caused copies of these and other writings to be prepared, and lent them out in all directions. He possessed no knowledge of Hebrew, and had only a slender acquaintance with the Classics. He was, however, well versed in Church history, and was completely master of the Old and New Testament, from both of which he derived his teaching. He was altogether an enemy of the scholastic theology, and said on one occasion: 'They ask me in vain where I discovered the true way of salvation, since I sojourned neither at Padua nor at Paris. As if salvation consisted of knowing many heathen writings and many heathen languages.' He betook himself with his new propaganda to 'the great simple community,' as the chronicler says. Soon, too, he had fellow-workers, whose names have only been partially preserved. About 1600, there was compiled 'the old hymn-book of the Sabbatarians,' probably by Eossi himself. This book is the most important source whence a knowledge of the doctrines of the sect may be derived; it is the oldest monument of their

literature, and contains paraphrases of the Psalms [very much like our own] and other poetical passages of the Bible, metrical renderings of the Jewish prayer-book, older Unitarian hymns either unaltered or adapted to the new religious views, numerous original hymns and FESTIVE songs, and lastly, a collection of didactic poems. Of the 110 poetical compositions which are to be found in three manuscripts of this old Sabbatarian hymn-book, no less than 44 relate to the Sabbath, which, on account of the special regard in which its celebration was held, gave the sect the name they bear. FIVE songs belong to the NEW MOON, 11 to the FESTIVAL OF PASSOVER, 6 to the FEAST OF WEEKS, 6 to TABERNACLES, 3 to the NEW YEAR, and 1 to the DAY OF ATONEMENT. Besides these, there are 3 funeral hymns, 26 hymns of varied contents, and 5 didactic poems.

The foregoing summary shows what position the Jewish festivals occupied in the ritual of the Sabbatarians. They kept, of course, only the festivals enjoined in the Pentateuch, for the Sabbatarians of the first period only recognized the Five Books of Moses as the religious law to which they were pledged. They did not celebrate Purim and Chanukah. But even the Mosaic laws they did not observe in their entirety, for they kept the dietary laws only up to a certain limit [probably ate meat and milk together], and circumcision not at all. The Sabbath played the most important part in their religious life, probably for this reason: that it brought the contrast between them and Christianity most prominently into view. They called the Sabbath celebration a 'spiritual marriage' and adorned themselves for it in wedding attire. The Sabbath service consisted of prayers and hymns, introduced and concluded by the sermon or 'instruction.' One of the sabbatical hymns mentions among the requisites of a proper observance of the Sabbath, 'study of the holy law, feeding the poor, moderation in living, cheerfulness of disposition': in another it is said: 'Let man first hallow himself, then the Sabbath of the Lord.' Although the feast of the first of Tishri is not designated the New Year festival in the Pentateuch, yet they celebrated it as the 'New Year' with special emphasis, as a contrast to the papal invention of the Christian new year.' In attempting to understand this celebration of the Jewish festivals by the older Sabbatarians, it must be remarked as particularly characteristic, that they maintained that, in adhering to these observances, they were following THE EXAMPLE AND TEACHING of Jesus. 'He who keeps not the Sabbath will have no portion in the inheritance of Christ'; they celebrated the 'PASSOVER OF ISRAEL, according to the command of our Christ.' They bound up with the Passover festival [in accordance with the views which they entertained regarding the MILLENNIUM] the hope of the future redemption which Jesus will bring, in order to build up his MILLENNIAL kingdom.

Regard for Jesus As the Christ

In other respects, also it is impossible to overlook the Jewish-Christian character of Sabbatarianism. They regard Jesus as greater than Moses and the prophets; call him 'our Christ, Lord Jesus, King,' even 'the son of God'; the last, however, in the sense that all deserve to be called 'sons of God' who are free from sin. For the most part they reverence him as the Messiah, as the Deliverer proclaimed by the prophets. On the other hand, however, they accentuated his purely human nature, and laid stress on the belief that his mission had for its object NOT THE DESTRUCTION BUT THE MAINTENANCE OF THE LAW. Jesus himself, however, 'was a Jew both in nationality and religion. He preached the Jewish law and drew men to Moses and the prophets. His Apostles too were all Jews, taught the Jewish faith and kept it

themselves.' Whoever, therefore, would be a true follower of Jesus and the Apostles must obey the Mosaic law in all things, as the Jews have always done and still do.

The one thing for which the Sabbatarian reproached the Jews was that they refused to recognize Jesus as the Messiah. In spite of this, however, the Jews are still God's chosen people even in their dispersion. 'There is no man, no people, no nationality under heaven whom God has chosen like the Jews.' The Sabbatarian frequently declared that they joined themselves to Israel, and felt themselves Jews. In a Sabbath hymn occurs the following: 'We have chosen the observance of Thy law, we have found delight in the camp of Israel, despite his miserable lot.' And in another song: 'Not Abraham was our father, neither are we the remnant of his seed; but we are sprung from the house of Japheth, sons of ignorant heathens...Yet in Thee, our gracious Father, delight and exalt our heart, our soul, and our mouth; though we were heathens, yet hast Thou turned unto us and hast made us sons of great Abraham.' In one hymn they express their thanks for their conversion to the Law: 'Thou hast brought us forth from this *WORLDLY BLINDNESS*, hast delivered us from the hell of errors, from danger, sin, death, from the torment of fiery hell.'

Unleavened Bread and 'Christian' Festivals

Another way in which the Sabbatarian demonstrated their accession to Judaism was by their strict exclusion of Christian ceremonies. They were most determined in their repudiation of baptism [probably sprinkling they repudiate judging by the churches in their environs and their mode of baptism], *ESPECIALLY INFANT BAPTISM*. They declared the Christian festivals to be inventions of the popes, and even protested against the ringing of church bells. They regarded the Lord's Supper, not as a new institution of Jesus, but as an old Jewish custom. *ON THE FIRST NIGHT OF PASSOVER THEY ATE UNLEAVENED BREAD*, 'the bread of the Messiah,' calling to mind the Redeemer, who had appeared, and would one day come again. The ethics underlying the old hymn-book of the Sabbatarian reflect the principles of Jewish moral teaching, such Christian moral teaching as is closely connected with the Jewish. They paraphrased the command to love one's fellow-man thus: 'What I do not wish for myself from others, that I am not bound by in the case of others.' On the other hand, concerning the New Testament behest to love one's enemies, we find the following: 'Anything impossible which transcends the law, God requires of no one.' A hymn contains the exhortation 'to pray with pure earnest heart for those who persecute us.' Practical humanity and benevolence are commended and glorified in a host of varied sayings. One who might have done good and omitted to do it commits a heinous sin. On festivals we ought 'to rejoice and to give joy to others, to let the poor share in all good.' Debauchery and *EXCESSIVE DRINKING* are condemned as capital crimes. Fulfilment of civil duties, respect for authority and for the laws of the country, are enjoined in the name of religion. Yet the limitation expressed in the following strophe is characteristic of the position of the Sabbatarian as a sect who were harassed in the practice of their faith: 'Let us fear and honour our princes, let us honour the judges and their names, let us submit to their word according to God's will, but in no wise honour them against God's will.'²²

Waldenses Were Sabbath Keepers

We learn from J. H. Andrews' History of the Sabbath:

The Waldenses were a body of Christians who stood aloof from the church and its alliance with the secular power and consequently remained free from any of the corruptions and pagan worships which the heathens had incorporated into their religion when they came into the national church. Mosheim, in his church history, says, 'they complained that the Roman church had degenerated under Constantine the Great from its primitive, purity and sanctity. They denied the supremacy of the Roman pontiff.' Robinson, in his *History of Baptism* says, 'they were called Sabati and Sabbatati, so named from the Hebrew word Sabbath because they kept Saturday for the Lord's Day.'

Opposed Saints' Days

Jones in his *Church History*, says that because they would not observe saints' days they were falsely supposed to neglect the Sabbath also. A commissioner of Charles XII of France reported that he found among them none of the ceremonies, images or signs of the Romish church, much less the crimes with which they were charged. On the contrary they kept the Sabbath day, observed the ordinance of baptism according to the primitive church and instructed their children in the articles of the Christian faith and the commandments of God.

From The History of the Sabbath, by Lewis, we discover:

The History of the Sabbath during the early years of the reformation is necessarily meager. The descendants of the Waldenses in Bohemia, Holland and other parts of Northern Europe seem to have formed the material for Sabbath keeping churches which came to light when the rays of reformation began to illumine the long continued night of papal apostacy. These Sabbath keepers were Baptists and hence were classified with the despised Anabaptists.

Bohemian Sabbatarians Progenitors of Seventh Day Baptists

An old German historian, John Sliden, speaking of a sect in Bohemia called Pickards, says they admit of nothing but the Bible. They choose their own priests and bishops, deny no human marriage, perform no offices for the dead and have but very few holy days and ceremonies. These are the same people to whom Erasmus refers, representing them as extremely strict in observing the Sabbath. Robert Cox, in his Sabbath literature, makes them the progenitors of the Seventh Day Baptists. He says, 'with reference to the origin of this sect, Seventh Day Baptists, I find a passage in Erasmus that in an early period of the Reformation when he wrote there were Sabbatarians in Bohemia who not only kept the seventh day but were said to be so scrupulous on resting on it that if anything went into their eyes they would not remove it till the morrow.' In their own writings they denied such an accusation.

Ospenian of Zurich, in his treatise, replies to the arguments of these Sabbatarians: 'The story concerning their extreme strictness on the Sabbath is doubtless a forgery.' Dr. Hesse refers to these same Sabbatarians as the origin of the Seventh Day Baptists.

The Sabbatarian Carlstadt

In a voluminous work by Alexander Ross, speaking of these people at the beginning of the Reformation, he says 'some only will observe the Lord's day, some only the Sabbath, some both and

some neither.' Bishop White, speaking of Sabbath observance, bears this testimony: 'The same likewise being revived in Luther's time by Carlstadt and Sterinbergus and by some sectaries among the Ana-baptists.' [So notice this too. Among the Anabaptists there were Sabbath keeping Ana-baptists and this particular bishop in a report of the Baptists and Ana-baptists says the Sabbath keeping 'was revived in Luther's day by Carlstadt and Sterinbergus and by some sectarians among the Ana-baptists as both then and ever since censored as Jewish and heretical.] Ross bears concurrent testimony to the Sabbatarianism of Sternaberg. Carlstadt, it will be remembered, was an intimate friend of Luther, between whom and himself a separation was initiated because of Carlstadt's extreme radicalism in his plans for reformation.' [Remember this famous statement Carlstadt made - the only thing wrong with Martin Luther, he didn't reform far enough. That was his opinion! Martin Luther in return said of Carlstadt that he went too far. He was a radical reformer.]

Bohemian Sabbath Keepers

Mr. Gillfillian quotes a writer of the year 1585, one John Stockwood, who states that in those times there were manifold disputations among the learned and a great disputation among the vulgar people and the simple sort concerning the Sabbath day and the right use of the same, some maintaining the changed and unchangeable obligation of the seventh day Sabbath. Chambers Cyclopedia refers to the Bohemian Sabbath keepers and others as follows: Accordingly in the reign of Elizabeth, it occurred to many conscientious and independent thinkers as it had previously done to some protestors in Bohemia, that the fourth commandment required of them the observance not of the first but of the seventh day of the week and a strict bodily rest then due to God. They became numerous enough to make a considerable figure for more than a century in England under the title of Sabbatarians, a word now exchanged for the less ambiguous name of Seventh Day Baptists. They have nearly disappeared in England, though in the 17th century so numerous as to call forth replies from Bishop White, Warner, Baxter, Bunyan, Wallace and others. That is how well known they were by the church of England. Also Catholic bishops had to write out replies to some of the statements that these Sabbath keepers made.

Thus it is seen that there were Protestant Sabbath keeping Baptists in Bohemia, Holland and England as early as the beginning of the 16th century.²³

The Waldenses, by Strong, in speaking of the Waldensian Valley says:

Though agriculturally of but little importance, historically it is not the least important among the valleys. To this retired region have the people often withdrawn as an asylum that could not be invaded when most sorely pressed by their foes. [Within this region was the sacred spot called the Shilo of the Valleys, where in former ages the Waldensian synod met.]

They met where they called the Shilo of the Valleys.

And here also was located the 'school of the prophets.'

So they had a school for the training of teachers and ministers even there.

Waldensian Colleges for The Church

In a place called Predeltore, very high up toward the head waters of Androgna, secure from all interruptions, [the young men deciding to enter the gospel ministry assembled from the different valleys pursued such studies as were deemed essential to fit them for the work of the ministry. This theological school, though it maybe was a rude institution compared with some of our modern seminaries, nevertheless it sent forth many (noble bands of missionaries) to preach the pure gospel of Christ long before the period of the Reformation] and when the rest of the Christian world was perishing for the lack of knowledge.

Mosheim, in a footnote, makes this important admission. I do not mean to deny that there were in the valleys of Piedmont long before this period, a sect of men who differed widely from the opinions adopted by the church of Rome and whose doctrines resembled in many respects those of the Waldenses.

Mosheim, a Presbyterian historian, was saying that even though he said that the Waldensians did not exist before the time of Peter Waldo, he doesn't mean by that to deny that there were forerunners in the same valleys who had the same doctrines in many respects as those of the Waldenses.

[All that I maintain is that these inhabitants are to be carefully distinguished from the Waldenses, who according to the unanimous voice of history were originally inhabitants of Lyons and derived their name from Waldo.]

But he does admit that these people with like doctrines existed there even before Peter Waldo's time.

Paulicians in Alps in Eighth Century

In the eighth century a large body of Paulicians retreated. Now notice when – the eighth century. Remember when the Paulicians began to war and take up arms and fight. This date exactly coincides with that.

In the eighth century a large body of Paulicians retreated from the persecution of the Greek emperors into Thrace and Bulgaria.

And of course there they were known as Bogomils.

Being driven thence by the people of those countries they travelled Westward until they reached the Alps where they found people like themselves and settled among them. In the beginning of the ninth century, Alsin who lived in the court of Charlemagne, says that the churches in the Alps did not practice confession as the countries of Italy did. Claude, who came to the office of bishop in Turine, which included the valleys of which we write, about the year 822 and then died in 839, was a vigorous opposer of the errors of Rome.

And then of course in his day the Waldensians flourished, as it mentions here.

Made a Pope of the Bible

The doctrines in which the Waldenses insisted upon the foundational principle that the word of God independent of every other authority is to be recognized as the infallible and only

rule of faith and practice. Their own expressive language was taken from their ancient confession of faith.

Notice, this is the ancient confession.

We hold in abomination human invention as anti-Christian inventions for which we are disturbed and which are prejudicial to liberty and spirit. So rigidly did they adhere to this principal that they were sometimes charged by the Roman Catholic antagonists of making a pope of the Bible.

And indeed the Bible was to them far more than pope. It was the certain revelation of God's will. They hold that the decrees of the pope and councils and the teaching of the fathers are to be followed only so far as they agree with the word of God, that the reading knowledge of scripture is to be equally free to both laity and clergy.

Summary of Beliefs

Their confession states:

That baptism and the Lord's supper are the only sacraments in the New Testament church, that in the supper both elements are to be received by the people as well as by the priest, that the bread and wine are signs and symbols of Christ's body and blood.

Notice, the bread and wine, not bread and grape juice.

That the sacrifice of the mass is impious, to say prayers for the dead is downright folly, that purgatory or any mental state of the departed souls is an invention of men, the invocation of saints is idolatry, the church of Rome is the apocalyptic whore of Babylon, the pope has no lawful primacy over the church or any title to both civil and ecclesiastical authority, that the vows of celibacy are the inventions of men, that monkery is but a stinking carcass of devotion. In short, boldly opposed to all the corrupted errors of papal Rome.

Articles of Ancient Confession of Faith

The articles of their ancient confession of faith, they have listed here. Article one, we believe and firmly hold all that which is contained in the twelve articles of the symbols which is called the apostles' creed, accounting for heresy whatsoever is disagreeing and not consonant to said twelve articles.

Article two, we do believe, there is one God, Father, Son and Holy Spirit. We acknowledge for the holy canonical scriptures, the books of the holy Bible. Here follows the books of the Old Testament which the Jews had received as inspired and the books of the New Testament as received.

As for the Apocryphal books they say 'we read them for the instruction of the people but not to confirm the authority of the doctrines of the church.' Article four, the books above teach this, that there is one God Almighty, all wise, all good, who has made all things by His goodness and He formed Adam in His own image and likeness but that by the envy of the devil and disobedience of the said Adam sin has entered into the world and that we are sinners in Adam and by Adam.

Article five, that Christ was promised to their fathers, who received the law, that so knowing by the law their sin.

Notice! Knowing by the law their sin. They knew the law. The law points out your sin, it tells you what sin is.

Knowing by the law their sin, unrighteousness and insufficiency, they might desire the coming of Christ.

Notice! Desire the coming of Christ, not going to heaven!

To satisfy for their sins and accomplish the law by himself.

So they certainly did not believe in "no law" as you can plainly see by the articles of their treaty.

Article six, that Christ was born in the time appointed by God the Father, that is to say in the time when all iniquity abounded and not for the cause of good works for all were sinners, but that He might show us grace and mercy as being faithful.

Article seven, that Christ is our life, truth, peace, righteousness. He is also our pastor, advocate and priest and who died for the salvation of all those who believed and is risen for their justification.

Notice that! Mr. Armstrong has said you are not saved by the death of Christ, you are saved by His life. You are sanctified by the death of Christ; you are set apart from your past sins, but you are saved by His life. That says Christ is risen for our justification.

Article eight, in the like manner, we firmly hold that there is no mediator with God the Father save Jesus Christ and as for the virgin Mary, that she was holy, humble and full of grace and in like manner do we believe for all the saints.

That all are holy, humble and full of grace.

Namely, that being they wait for the resurrection of their dead bodies in the day of judgment.

Who believes this today?

Article nine, we believe that after this life there are only two places, the one for the saved and the other for the damned the which two places we call paradise and hell and absolutely denying the purgatory invented by anti-Christ and forged contrary to truth.

Notice what they call their doctrines – the truth. They did not say our faith, or our beliefs or our ideas.

Article ten, we have always accounted as unspeakable abominations before God all these inventions before man, namely, the feasts and vigils of saints, the water which they call holy as likewise to abstain from flesh on certain days and the like, but especially the masses.

Article eleven, we esteem for an abomination and as anti-Christian all those human inventions which are a trouble or prejudice to the liberty of the spirit and produce distress.

Article twelve, we consider the sacraments as signs of holy things as the visible emblems of invisible blessings. We regard it as proper and necessary that the faithful use the said invisible things when it may be done. Notwithstanding, which we believe that the said faithful may be saved, without these signs when they have neither place nor opportunity of observing them.

So, if you were locked in jail and could not keep the Passover, that does not condemn you to the lake of fire. But any time you have the place or opportunity then you are required to observe these sacraments.

Article thirteen, we acknowledge no other sacraments except baptism and the Lord's supper.

Article fourteen, we honor the secular powers, with subjection, obedience, promptitude and payment.

It is significant that they end with twice seven. These confessions of faith were formulated in the year 1120 A.D.

Sang Psalms

They were acquainted with French, so far as was needful for understanding the Bible and the singing of Psalms.

So! They had Psalms right out of the Bible set to music. That really is unusual, is it not? Yet, when you come in and pick up a Church of God hymnal, there it is, today, set to music. So did the Waldensians, so did David, and so does God's Church today!

In the morning while the young Vaudois girl was preparing the breakfast table, we asked her if Psalms alone or hymnals were sung in the churches. She disappeared and brought back in her hand a neat gilt volume in a small leather case and with the honest pride which accompanies any illusions or explanations connected with their worship said we should find there the Psalms of David with the music and that they use no other. Their attachment to this part of the word of God was very striking. Milner says it was required of those who were to be ordained to the ministry, along with other scriptures, to commit to memory the writings of David, referred to the book of Psalms. Singing Psalms was not only a part of their worship, but also their recreation from labor and their solace at work. The women carrying their milk from pasturage and the laborer in the field, the shepherd on the mountainside and the mechanic in the workshop sang the Psalms of David.

They committed them to memory in French and sang without book and were noted for Psalm singing that for anyone to be found singing Psalms was taken to be good proof he was a Vaudois.

Anyone was happy enough to be going around singing church songs. What a happy, abundant life they must have been living!

The papists have charged them with denying baptism to infants but their own writings from the 11th century disprove this position.

And they did change their belief about infant baptism.

As to the claims of Milner on infant baptism, he has this to say, 'a small section of the people hearing the name of Waldenses, followers of Peter De Bruy.'

You see all these titles go together. They were preceded by the Petrobrusians, by Peter De Bruy people.

Avoid Pride in Dress!

They did agree with the mass of this denomination in other matters, though they disagreed from them in the subject of baptism. They held that infants were not capable of salvation; that Christian salvation is of such a nature that none can partake

but those who undergo a course of rigorous self denial and labour in its pursuit. But the Petrobrucians were a very small fraction of the great Waldensian body. [The inquisitor, Renier, in his book against the Waldenses, bears this testimony, 'the heretics may be known by their manner and their dress, the nature of which are neither expensive nor mean. It is evident that they understood the Bible to claim the prerogative to govern in the matter of dress.']

Some people disagree with God's Church in this today and think that it is ridiculous to tell members what to wear on your lips, on your body, and how to wear your hair. Yet, very bluntly, this author writing about the Waldensians, and he was putting them to death, said that they undoubtedly regarded the Bible to claim the prerogative to govern in the matter of dress.

Balance is the Standard

They avoid the two stresses of shabbiness and extravagance. They will be apt to dress in such a way as to hush the foolish, silly, idle talk about dress which now almost entirely absorbs the time and converse of many. They have learned also from the Word to be diligent in business. An idler was not tolerated among them. Says one persecutor, 'they labor constantly.' Says another, 'they never eat the bread of idleness but labor with their own hands for their livelihood.'

So many in God's Church today ought to remember what Paul says in II Thessalonians:

If a man does not work, neither should he eat.

If a man does not work, but walks about idly, bumming off somebody else, he is a discredit to God's Church.
As he says,

They did not tolerate among them an idler. They were chaste in their conduct, says Claude Disciko. For their lives and moral behavior the Vaudois are without reproach before men and do their utmost endeavors to keep the commandments of God.

So they were commandment keepers also.

They were noted for their temperance, taking the Word in its broadest sense. I quote from Renier, an inquisitor, a rabid Catholic who bent his powers to the utmost to destroy them. In describing their manners, he says 'they were temperate in eating and drinking. They were on their guard against the indulgence of anger. They may be known also by their concise and modest discourse. They guard against indulging in jesting, slander or profanity. They, with reference to profanity, it was of the rarest occurrence and reverence for God's names, titles, ordinances, Word and works was such that the third commandment was scarcely ever broken.'

So, these people had that much reverence for God's names, ordinances and Word.

Known by Pure Speech

Their own historian, Legar, writes there are also ordinances against blasphemy and swearing but during the 23 years I have been

minister and 12 years as moderator, no one instance of the kind has ever occurred and I am convinced in the whole century here one should not hear the name of God taken in vain.

Thirty five years and this minister never heard a curse word from among the Waldensians.

Legar relates of a supply of ministers from France and Geneva in 1630. He states that in consequence of this influx of foreign ministers we have changes, he carefully enumerates, which took place in the Vaudois church.

Notice this is one of their own ministers! He said when they began to have this influx of trained ministers from other churches there were a number of changes in the church.

Unleavened Bread

Among these changes was the giving up of the use of unleavened bread in the ordinance of the Lord's supper. It is not noted that any change took place in the government of the church.

Pagan Holidays

Rinerius says, 'going on down now, they despised all ecclesiastical customs which are not read in the gospel such as Candlemas, Palm Sunday, the reconciliation of penitence, the adoration of the cross on Good Friday, the Feast of Easter, the festival of Christmas and the saints.'

How plain and clear! This was written by a man who was martyring them, yet, he says they despised the adoration of the cross, Good Friday, the Feast of Easter and the festivals of Christmas and the saints.

Laying On Hands in Ordination

The Ancient Discipline of the Evangelical Church in the Valleys of Piedmont, article two, says concerning pastors, 'all those who are to be received as pastors among us while they remain with their relations, they entreat us to receive them into the ministry and afterwards having good testimonials, they are by imposition of hands admitted to the office of preaching'.

They cite according to the scriptures the epistle of Titus: 'For this cause I left you at Crete that you should set in order the things that were wanting and ordain elders in every city as I had appointed you.'²⁴

Strong also states they had ministerial conferences once a year at headquarters where one college was.

A Waldensian minister went up into Germany and became the leader of like believers there. After being there a brief time, he went on over to England.

The Lollards

Be careful, because two separate groups were termed Lollards. One group, the followers of John Wycliffe, were called Lollards. Also the followers of Walter Lollard were called Lollards. Some books

distinguish them by calling one group Lolliards and the other Lollards.

Fundamental information is gained from the Encyclopedia of Religious Knowledge, by Brown:

Lollards: A Religious sect, differing in many points from the church of Rome, which arose in Germany about the beginning of the 14th century. So called as many writers have imagined, from Walter Lollard, their leader and champion, a native of Memtz and equally famous for his eloquence and his writings, who was burnt at Cologne. Others think that Lollard was no surname but merely a name of reproach applied to all heretics who concealed what was deemed error under the appearance of piety.

And that is the name they used for the followers of Wycliffe; the name used in reproach to all heretics.

Singers Again of Note

The monk of Canterbury derives the origin of the word Lollard from Lollium, a tare, as if the Lollards were the tares sown in Christ's vineyard. Abell says that the word signifies 'praising God' from the German word "lobin" to praise and hear, Lord, because the Lollards employed themselves in travelling about from place to place singing Psalms and hymns. Others much to the same purpose derived Lollard, Lullhard or Lollart, Lullart, as it was written by the ancient German word Lullin, Lollin or Lallin and the termination 'hard' with which many of the high Dutch words end. Lollin signified 'to sing with a low voice' and therefore, Lollard is a singer or one who frequently sings and in the vulgar tongue of the German it denotes one who is continually praising God with a song or singing hymns to His honor.

Waldensian Minister Famous in England!

Fuller, however, informs us that in the reign of Edward III about A.D. 1315, Walter Lollard was a German preacher. Perin in his history of the Waldensians calls him, 'one of the Waldensian barbs of great reknown among them came into England and who was so eminent in England, that as in France, they called Beringarians from Beringarious and Petrobrucians from Peter De Bruys and in Italy and Flanders, Arnoldists from the famous Arnold of Brecia. So did the Waldensian Christians for many generations after, bear the worthy name of thisman being called Lollards.

Notice again that he also shows the predecessors to the Lollards! Petrobrucians, Arnoldists. He shows that the habit of the people in the world is to brand this sect by the name of their leader. So this Walter Lollard was one of the Waldenses ministers or barbs who went up into Germany and became a minister there and then went over into England!

Bishop Newton, having mentioned the Lollards says, 'there was a man more worthy to have given name to the sect, the deservedly famous John Wycliffe, for the honor of his own and the admiration of succeeding times. In England the followers of Wycliffe by way of reproach were called Lollards, though the first English Lollards came from Germany.

The first English Lollards came from Germany. Very plain and blunt. You will find as you read the life of John Wycliffe that a

number of their doctrines were similiar to those of the Waldenses and Lollards and therefore, they used the name in a reproachful way for anyone who was a follower of Wycliffe.

Infant Baptism

Lollard and his followers rejected the sacrifice of the mass, extreme unction, and pentitence for sin, arguing that Christ's sufferings were sufficient. He is likewise said to have set aside baptism as a thing of no effect but this happens to be a mistake founded on their rejection of infant baptism and their denial of its saving efficacy. From the laws made against them in the reign of Henry IV, among the articles by which the inquisitors were to examine them, one was, 'whether an infant dying unbaptized can be saved.' This the Lollards consequently asserted in opposition to the church of Rome which decreed that no infant could be saved without it. Fox says that among the errors they were charged with were these, 'that they spoke against the opinion of such things that children are damned who depart before baptism and said that Christian people be sufficiently baptized in their parents or baptized before them.' Fox thinks they were slandered in this matter. We think justly so far as the denial of believers' baptism is concerned, for the last of the three charges is itself a plain contradiction. Besides, Sir Lewis Clifford, who had been a friend of Wycliffe, calls him one of the seven heads that came out of the bottomless pit for denying infant baptism.

Martyrdoms

The heresy of the Lollards of whom he was so great a ringleader, Fox said it was upon these charges that in the space of four years, 120 Lollards, men and women, were apprehended and suffered greatly, a number of them being burnt at the stake. William Sawtree, the parish priest of Setocife in London, was the first martyr in this English persecution. Rapin says, 'in 1389 the Wycliffites or Lollards began to separate from the church of Rome and appoint priests from among themselves to perform divine services after their way.' From this period to the Reformation, their sufferings were very great. More than 100 are recorded to have been burnt to death. The Lollard's tower still stands as a monument of their miseries and the cruelty of their implacable enemies. This tower is at Lambreth Palace and was fitted up for this purpose by Chickabee, archbishop of Canterbury, who came to see in 1414. It is said that he expended 280 pounds to make this prison for the Lollards. The vast staples and rings to which they were fastened before they were brought out to the street are still to be seen in the large lumber room at the top of the palace and ought to make Protestants look back with gratitude on the hour which marked the end of the bloody period.

Actually, Walter Lollard was one of the Anabaptists, but he was the Waldensian minister who began this group up in Germany and later went over into England. When they began to call the people Lollards in England, then the Anabaptists back in Germany and Europe began to grow large in numbers and did like the Paulicians. They became a huge army. They finally led a peasant revolt and they were really mixed up in the peasant war there, and had long previously ceased being the True Church.

Anabaptists: Those who maintain that baptism ought always to be performed by immersion. The word is compounded of Ana, new and

Baptisous, Baptists, signifying that those who have been baptized in their infancy ought to be baptized anew.

It is a word that has been indiscriminately applied to the Christians of very different principles and practices.

Notice that! Just because you read something about an Anabaptist, do not assume that he is talking about the section of the Anabaptists that made up the true church.

The English and Dutch Baptists do not consider the word at all applicable to their sect because those persons whom they baptize they consider as never having been baptized before although they have undergone what they term the ceremony of sprinkling in their infancy.²⁵

In the Cyclopedia of Religious Knowledge, by Sanford, under the section Lollards:

A name given to the followers of Wycliffe, though the term previously had been applied to societies in Germany.

So you notice here again that they admit and recognize that the term Lollards first was used of the followers of Walter Lollard in Germany and later applied to all the followers of Wycliffe and it was done in the way of reproach against them:

Some think that the name as meaning idle babblers was used as a term of derision. Others derive it from the same root as lullaby, referring to their fondness of singing. The first itinerant preachers sent out by Wycliffe from Oxford were successful in making many converts.

Parliament Petitioned by Lollards

After the death of Wycliffe, Lollardism represented a general spirit of revolt. During the absence of Richard II in Ireland in 1394, a petition was presented to Parliament by the Lollards in which they denounced the wealth and pride of the clergy, protested against special prayers for the dead, pilgrimages, oracular confessions, etc. The king considered the petition of such a nature that upon his return home, he demanded the Lollard leaders should take an oath abjuring their opinions. Archbishop Orundo who succeeded Courtney, used his influence by which in 1401 a clause was inserted in a statute for the year declaring the Lollards to be heretics. Under this statute, John Badby suffered martyrdom in Smithfield in 1410. While the persecution of the Lollards was continued with great vigor after the death of Salisbury, they found a leader in Sir John Oldcastle. The hope of getting Henry V to espouse their cause failed and a conspiracy was formed to take his life. This plot was discovered. Thirty-seven of those engaged in it were seized and executed. Four years later Oldcastle was captured and put to death. In 1414 a statute was passed by which the Lollards became amenable to common law. These severe measures did not entirely destroy them for as late as 1431 efforts were put forth to hinder their rising.

It is difficult to determine in all respects what were the tenets of Lollardism. But in the mass of conflicting opinions, they held firm to faith of the authority of the Bible as the source of religious truth.

They did not follow any traditions or any fables. They followed no Christmas or Easter or any of those things. They were firm to faith of the authority of the Bible as the source of religious truth.

Tertullian and Baptism

From the same source, referring to the Anabaptists; and their beliefs concerning baptism they quote from Tertullian:

Tertullian taught that, 'there is no difference whether one is washed in the sea, in a pool, in a river, or a fountain, in a lake or in a canal, there is no difference; now is there any difference between those whom John dipped in the Jordan and those whom Peter dipped in the Tiber?'

Does not make any difference where you are baptized. But notice Tertullian believed in immersion! They were dipped in a river.

The prime idea was that of the Baptists; namely, that the churches should consist of purely regenerate persons only. They were called Anabaptists, not because they re-baptized those who had been christened in infancy for infant baptism was not known at that time, but because they held that the Catholics were corrupt and hence not only re-immersed the lapse but also all who came from the Catholics.

They had to be re-immersed, not considering how old they were when baptized, to be re-immersed!

Petrobrusians, Waldensians, Anabaptists

The Cathari or pure of the 11th and two following centuries were not Baptists in all things but they were distinctly so in many things especially the Petrobrusians and large class of the Waldensians.

Notice! A certain class of the Waldensians were among the Anabaptists type – the same doctrines, as were the Petrobrusians.

Peter De Bruy rejected the baptism of immersed infants and insisted on the immersion only of believers as early as 1104 and the followers of Henry his disciple were organized into the same beliefs.²⁶

The Dictionary of Sects and Heresies, by Blunt:

Lollards: the followers of Wycliff in the 14th and 15th centuries. The name seems to be identical with that of the German Lullards, but the name Lollards used in England simply in the sense of heretice had an overall meaning for heretics. They called them Lollards.

Anabaptists: That name was given at the Reformation to a body of extreme anti-sacridotalists which came to the surface in the Northwest of Germany, in Holland and in Switzerland, contemporaneously with a movement headed by Luther in Germany and by Zwingley in Switzerland. Some of them also migrated from Holland to England about A.D. 1525 and formed the nucleus of a sect which gave the government of the country great trouble.²⁷

So you notice a little later he is talking about the anabaptists in England. About 1525 a number of them went from Holland to England.

Baptist, Mennonite Origins

And among all such sects there was a more or less developed opposition to infant baptism. In the later part of the 16th century in Germany and in the following century, in England, the more sober sects of the Mennonites and Baptists originated among the Anabaptists of the two countries and gradually superseded them.

Two different leaders' beliefs of these Anabaptists are:

That the baptism of infants is unlawful and that there must be a visible kingdom of Christ upon earth.

Anytime you read that there must be a visible kingdom of Christ, that is called Chiliasm.

Menno Simons adopted some unique beliefs from the Anabaptists, as we read in Kurtz's Church History.

Two men of a wholly different character labored from 1536 to gather and reorganize the fragments. They were David Jories and Menno Simons, the latter by adopting prudent measures of reform, managed to perpetrate his party. He gave himself to the diligent study of the scriptures and soon was troubled with many doubts concerning Catholic doctrines. The martyr-like courage of an Anabaptist directed his attention to the subject and soon was induced to believe in the correctness of the views of the Anabaptists. In 1536 he resigned his priesthood and was baptized. He also forbade military and civil service, and the oath, and in addition to baptism and the Lord's supper, introduced foot washing.

Anti-Trinitarians!

The first opponents of the doctrine of the trinity were German Anabaptists.

Then mention is made of one leader among the Anabaptists who published even before Martin Luther made a German translation of the prophets and it was made available for the people.

Another Anabaptist leader John Companous is said to have

Studied at Wittenberg. He endeavored to harmonize the disputations about trans-substantiation and whether Christ was literally present in the supper. Returning to Wittenberg, he began to circulate Anabaptist views. He was expelled from Sacony in 1532 and imprisoned for preaching chiliastic sermons.

Imprisoned for preaching the 1000 year rule of Christ on this earth!

No Immortal Soul!

They labelled the beliefs in general of the Anabaptists under the term, Sicinian system. The Sicinian system is substantially the following: The Bible is the sole source of our knowledge of the plan of salvation. The doctrine of the trinity conflicts with the Bible. God is only one person. Jesus was rewarded for his perfect obedience by being exalted to divine majesty, and invested with authority to judge the quick and the

dead. The Holy Sprit is only a power of God. Man's original likeness to God consisted in his dominion over all creatures. Man was mortal by nature, though if he had not sinned, God might by a supernatural operation have caused him to pass into eternal life without first dying.

So, you see, they understood a great deal. That God might have allowed man, if he partook of the tree of life, to pass right into eternal life without even having to die. There was no likeness of man to God by a spirit, in having a spirit, or by being an immortal being, or anything else. The only likeness man had to God was in that he was given authority over the creatures.

No Original Sin

There is no original sin, but original evil, and an hereditary inclination to sin which however involves no personal culpability.

So you are not personally responsible for the fact that you are born susceptible or inclined to sin. The Bible says man is made subject to vanity, not willingly, but as God planned it.

That the life of Christ and his doctrine pointed out the way of moral improvement. Conversion must be begun by personal effort, but it can not be completed without the aid of the Holy Spirit.

How plain! Could anything be more clear?

George Fisher says in his History of the Reformation the Anabaptists were among the advocates of more radical changes who considered that the Protestant leaders had stopped halfway in their work.

Remember, that is what Carlstadt, a Sabbath keeper, said.

Another prevailing feature of their system was a belief in immediate or prophetic inspiration, which if it did not supercede the written word, assimilated them to its author.

Notice even there, the test of a prophet was the written word!

They gained over Carlstadt to their cause. Another of their tenets was a belief in the visible kingdom of Christ which was to be erected on the ruins of church and state.²⁸

Sabbath Keeping Anabaptists

We learn from J. N. Andrews History of the Sabbath:

The ancient Sabbath was retained and observed by a portion of the Anabaptists. Dr. Francis White, one of the public officials appointed by the government of England to write against the Sabbath argument that came up in the 13-1500's says, 'They which maintain the Saturday Sabbath to be in force comply with some Anabaptists.

That was from an official document that he wrote about the Sabbath question in his day. So some of them kept the Sabbath, didn't

believe in fighting, didn't hold public office. Can you imagine they are the Mennonites or Baptists of today?

*In harmony with this statement of Dr. White is the testimony of a French writer of the 16th century. He names all the classes of men who have borne the name of Anabaptists and of one of them he writes as follows. 'Some have endured great torments because they would not keep Sundays and festival days in despite of anti-Christ, seeing they were appointed by anti-Christ. They would not hold forth anything which is likened to him. Others observe these days but it is out of charity, thus it is seen that within the limits of the old Roman empire and in the midst of those countries that submitted to the rule of the pope, God reserved to Himself a people who did not bow the knee to Baal and among these, the Bible Sabbath was observed from age to age.'*²⁹

Much mis-information and error is put out in the Catholic Encyclopedia, article Anabaptists:

From the Greek, ana, again, and baptizo, baptize. Re-baptizers. A violent and extremely radical body of ecclesiastical civil reformers which first made its appearance in 1521 at Zwickow in the present kingdom of Saxony and still exists in milder forms.

There are a few unhistorical statements for you. They didn't originate in 1521. It wasn't in Zwickow. They weren't a violent and extremely radical body. Prepare now for the entire peasant revolt to be blamed on the Lutherans and Anabaptists.

Name and doctrinal principles. The name Anabaptists, etimologically applicable and sometimes applied to all Christian denominations that practised re-baptism, is in general historical usage restricted to those who denied the validity of infant baptism, became prominent during the great Reformation movement in the 16th century. The designation was generally repudiated by those to whom it was applied.

Notice that the Catholic Encyclopedia admits that they themselves repudiated being called by that name.

The discussion didn't center around the question whether baptism can be repeated but around the question whether the first baptism was valid.

You see they didn't believe you can be baptized twice, but they believed that maybe the first baptism wasn't valid. No, the Bible says there is one faith, one baptism.

The distinctive principals upon which Anabaptists generally agreed were the following: One, they aimed to restore what they claimed to have been primitive Christianity. Two, this restoration included the rejection of oaths and capital punishment and the abstention from the exercise of magistracy. In a more consistent manner, they, more than the majority of Reformers, maintained the absolute supremacy and sole sufficiency of canonical scriptures as a norm of faith. However, private inspiration and religious sacrament played an important role among them. Three, infant baptism and the Lutheran doctrine of justification by faith alone were rejected as without scriptural warrant. Four, the new Kingdom of God which they propose to have found was to be the reconstruction of entirely different basis of both ecclesiastical and civil society.

Origin of history. The question of the validity of baptism appears in two great phases in ecclesiastical history. The first controversy raged at an early date in the third and fourth centuries and regarded the minister of the sacrament baptism conferred by heretics. It was at a much later date that the second discussion originated in which the subject of infant baptism was the point controverted in the 11th and 12th centuries but the Petrobrusians rejected infant baptism and in many subsequent medieval heretics, the Henricians, Waldensians, Albigenses and Bohemian brethren. There is however little if any historical connection between the Anabaptists and its earlier sects except for the most ancient writer, Perin, who wrote about the Waldensians and who said Walter Lollard was a Waldensian who went up to Germany from among their own barbs.³⁰

From the valuable source, The Encyclopedia Britannica, 11th Edition, article Anabaptists:

A name given them by their enemies to various sects.

Notice! They didn't take that name themselves. They didn't call themselves by that name. Churches are always named by people according to their leader: Waldo – Waldensians; Peter DeBruys – Petrobrusians; Arnold – Arnoldists; Henry – Henricians. Some are denoted by their distinguishing doctrine, as Anabaptists.

The Anabaptists were great readers of Revelation and of the Epistle of James, the latter perhaps by way of counteracting Luther's one-sided teaching of justification by faith alone. Luther feebly rejected this scripture as a 'right strawy epistle.' English Anabaptists often knew it by heart. Excessive reading of Revelation seems to have been the chief cause of the aberrations.

They just read Revelation too much and got themselves in hot water by calling the church the harlot and by calling the others the daughters of the harlot.

In Poland and Holland certain of the Baptists denied the Trinity, hence the saying that a Socinian was a learned Baptist.

Claim Descended from Waldensians!

But this affiliation is hard to establish. The earliest Anabaptists of Zurich allowed that the Picardi or Waldensians had, in contrast with Rome and the Reformers, truth on their side, yet did not claim to be in their succession; nor can it be shown that their adult baptism derived from any of the older Baptist sects, which undoubtedly lingered in parts of Europe. Later on Hermann Schyn claimed descent for the peaceful Baptists from the Waldensians, who certainly, as the records of the Flemish inquisition, collected by P. Fredericq, prove, were wide-spread during the 15th century over North France and Flanders. It would appear from the way in which Anabaptism sprang up everywhere independently, as if more than one ancient sect took in and through it a new lease of life. Ritschl discerned in it the leaven of the Fraticelli or Franciscan Tertiaries.

Divine Healing

In Moravia, if what Alex. Rost related be true, namely that they called themselves Anabaptists and went barefooted healing the sick, they must have at least absorbed into themselves a sect of

whom we hear in the 12th century in the north of Europe as deferring baptism to the age of 30, and rejecting oaths, prayers for the dead, relics and invocation of saints.

"Lord's Supper" Once A Year!

The Moravian Anabaptists, says Rost, went barefooted, washed each other's feet [like the Fraticelli] had all goods in common [a headquarters system of handling finances, maybe?] worked everyone at a handicraft, had a spiritual father who prayed with them every morning and taught them, dressed in black and had long graces before and after meals. Zeiler also in his German Itinerary [1618] describes their way of life. The Lord's Supper, or breadbreaking, was a commemoration of the Passion, held once a year.

That kind of eliminates some of the ideas of some of the people who claim to go through Anabaptists and Waldensians. The Lord's Supper or breaking of bread that was a commemoration of the Passion held once a year. They sat at long tables, the elders read the words of institution and prayed, passed a loaf around from which each broke off a bit and ate, the wine being handed round in flagons.

Church Schools

Children in their colonies were separated from the parents, and lived in the school, each having his bed and blanket. They were taught reading, writing and summing, cleanliness, truthfulness and industry, and the girls married the men chosen for them. In the following beliefs the Anabaptists resembled the medieval dissenters: They condemned oaths, and also the reference of disputes between believers to law courts. The believer must not bear arms or offer forcible resistance to wrongdoers, nor wield the sword. No Christian has the power of life and death nor the right to justly defend himself. Civil government belongs to the world, is Caesar's. The believer who belongs to God's kingdom must not fill any rank under government, which is to be passively obeyed. Sinners or unfaithful ones are to be excommunicated and excluded from the sacraments and from intercourse with believers unless they repent, according to Matthew 18:15. But no force is to be used against them.

Three Classes of Anabaptists!

We learn from the Mennonite Church History:

"With regard to doctrine, the Anabaptists may well be divided into three classes. First, the Munzerites and Moonsterites who believed that the kingdom of God should be established by the sword if necessary. The latter were also a very low moral class of people."

They were the ones who had polygamy and unity of goods.

"Second, those who though highly moral in their actions and charitable toward fellow men, believed that they with non-Christians, might exercise their right of citizenship, that they might hold any office to which they might be elected and that they might use the sword in self defence and for the welfare of their country."

That is the second class of Anabaptists.

"Third, those who believed that government was a divine institution and that Christians should willingly pay their taxes and when its ordinances did not conflict with the laws of God, to fully obey and to render them due respect but were not to take part in making or enforcing the laws of the state. In speaking of this third class, Armitage says, 'as a magistrate must bind himself by civil oaths and use the sword, that a Christian should not be a magistrate because the apostles knew nothing of the church taxes imposed by the state, held no civil office and took no part in war.' Referring to Confession of Faith, he further says, 'the sixth article of the Schlithime confession contains a clear and distinct recognition of the divine sanction of civil government, its legitimate powers, duties and obligations. It fully defines the absolute separation of Christian discipline and denounced the use of the sword by Christian people for any purpose, enjoins abstention from law suits, worldly disputes and is so careful of the spirit of Christian action as to advise exclusive devotion to the Christian duty and refusal to assume the responsibility of civil office.'"

Too Much Made of Baptism?

The following from Horsch's History of Christianity shows their true position:

"From the name it might be inferred that the principle tenet of the Anabaptists was the one in regard to baptism or that they placed more weight on baptism than other churches of the same period. This however is far from correct and opponents in the state church did not find fault with them on the grounds that they made too much over baptism but rather that they did not think highly enough of it, rejecting as they did, the doctrine of baptismal regeneration and of the damnation of un-baptized infants."

Notice that. Rejecting the doctrine of baptismal regeneration.

"The magistrates saw that the Anabaptists would follow their conviction and if the so-called heresy was to be stopped, immediate action was necessary. All un-baptized children were commanded to be baptized within eight days and if the parents neglected this, they were to be banished. A large number refused to obey and were made to flee. They assembled once again for exhortation and prayer and to bid farewell, never to see each other again."

"The martyrdom of loved ones simply because they claimed the right to worship God according to the dictates of their own conscience was still fresh in the minds of the magistrates, as well as others. Regardless of all this an edict was passed in 1526 that anyone who would henceforth re-baptize anyone would be drowned without mercy, that everyone must attend a church in charge of a minister acknowledged by the state, and that no one would dare give reproach or comfort to a heretic. In the very face of such mandates, large assemblies would gather in forests and secret places in the mountains to hear the word of God. Probably the first one to suffer death under this sentence was Felix Manz in January 1527. He was delivered into the hands of the executioner with the following charge, 'bind his hands, place him in a ship and take him to the lower Whoitley, slip his hands down over his knees and thrust a stick of wood through between his arms and his thighs and thus bound, throw him into the water and let

him die and decay and by this, sanctify the law and justice.' A prominent theologian describes his death as follows, 'As he was led down from Wellinberg to the fish market and below the slaughter house to the ship he praised God that he was to die for the sake of the Truth. In this manner he spoke much but he was opposed much by the priest who accompanied him. As he was led out, his mother and brother came to admonish him to remain steadfast.'"³¹

"Go on and die son, but don't you dare recant." They knew he was better off dead for a few years and then eternally alive. His mother and brother came right along in this and admonished him to remain steadfast. Do you think you could do that?

Seventh Day Baptists

Facts about these people are gained from their Manual of the Seventh Day Baptists:

"The TERMS Sabbatarian and Seventh Day Baptist are used to designate a body of Christians who observed the seventh or last day of the week as the Sabbath. The former term, Sabbatarian, was adopted by them in England soon after the Reformation when the word Sabbath was applied exclusively to the seventh day."

So even at that time in England, they never did try to call Sunday the Sabbath at all. It was always the Lord's Day. Here the term Sabbatarian at the time in England soon after the Reformation was adopted by Sabbath keepers when the word Sabbath was applied exclusively to the seventh day "and when those who observed that day were regarded as the only Sabbath keepers." The others were observers of the Lord's day.

"In the year 1818 the term Sabbatarian was rejected by the general council in America, on account of its supposed indefiniteness, and the term Seventh Day Baptist was retained as more distinctive of the opinions and practices of the people."

They were not yet a denomination as we learn from Everybody's Cyclopedia, article "Sabbatarian": "In the 16th century, a sect." NOTICE! Not a denomination! And that is a very important statement because throughout Church history we found the particular stage of the church always designated as a sect and not in one case was it designated as a denomination. The Seventh Day Baptists today are a denomination. The Seventh Day Adventists today are a denomination. The true Church of God today is not a denomination! It is still listed by historians as a sect and can be found listed in the book, Small Sects of America. You can't find it in The Handbook of Denominations nor in the Guide to the Religions of America.

"In the 16th century the word Sabbatarian applied to a sect who considered that the Christian Sabbath should be kept on the seventh day. In modern times the word Sabbatarian means one who holds that the Lord's day is to be observed among the Christians in exactly the same manner as the Jews were enjoined to keep the Sabbath."

It was supposedly indefinite in its meaning and the term Seventh Day Baptists was retained as the more descriptive of the opinions and practices of the people. Of course at that time, the Seventh Day

Church of God was beginning within the body and when the church began to form into a lot of conferences and began to make decisions as far as what doctrines they should use and what would mark their creed, then these people known as the Church of God among the Seventh Day Baptists refused to go along with these things and the name, and they kept the name, Church of God. "The Seventh Day Baptists differ from other Baptists mainly in the views they hold of the Sabbath." That was true in 1858 when this was written, but that isn't true today. The Baptists no longer anoint the sick, ordain by laying on of hands or follow the policy of government of Seventh Day Baptists.

No Sabbath Change in the New Testament

"In regard to this they believe that the seventh day of the week was blessed and sanctioned as the Sabbath in paradise and was designated for all mankind, that it forms a necessary part of the decalogue which is immutable in its nature and universally binding. That no change as to the day of the Sabbath was made by divine authority at the introduction of Christianity. That those passages in the New Testament which speak of the first day of the week do not imply substitution of that day for the seventh as the Sabbath or its appointment as a day of religious worship, that whatever respect the early Christians paid to the first day of the week under the idea of its being the day of Christ's resurrection, yet that was never regarded as the Sabbath but continued to observe the seventh day in that period until by the edict of emperors and the decree of councils, the first day was made gradually to supersede it."

That is exactly a history of how Sunday came to be, and how the Sabbath began to be rejected: by edict of emperors and decree of councils. The first day was made gradually to supersede the Sabbath.

Become a Denomination

"At what precise time the observance of the Seventh day took a denominational form it is not easy to say. According to Ross' picture of all religions they appeared in Germany late in the 15th century or early in the 16th. According to Dr. Chambers they arose in England in the 16th century. Assuming the beginning of the 16th century as the period of their ordain would carry them back nearly as far as any of the modern denomination of Christians today."

See why he assumed that he was trying to get them as old as any of the other modern denominations. But when they organized as a denomination, God had already removed their lampstand to another area.

"But whatever divinity there may be in fixing the precise time of their taking a denominational form, Seventh Day Baptists think there is no divinity in proving the antiquity of their sentiments."

The Church Name

Further history for this church is traced in Everybody's Cyclopedia, article "Seventh Day Baptists":

"A body of believers who hold that the command to observe the seventh day of the week as the Sabbath has never been

abrogated and is binding on Gentiles as well as on Jews. They accordingly disregard the Christian Lord's day and keep Saturday holy, as do the Jews. They appeared in Germany about the end of the 15th century and in England a few years later."

A few years later, not a century later!

"They were persecuted and many imprisoned. The churches in the United States were the result of immigration from England. The first Seventh Day Baptist Church in America was organized at Newport in 1671."

They did not have the name Seventh Day Baptist at that time. They were known as the Seventh Day Church of God. Sabbatarians is what the people called them. The denominational writer himself admits that in 1818 they dropped the term people called them Sabbatarian. They took action to get away from people calling them Sabbatarians, and named themselves Seventh Day Baptists in 1818. They were by their own author's admission the Seventh Day Church of God up until 1818 in this country. Then because the term Sabbatarian no longer designated a seventh day keeper, they changed the name. They were not known as Seventh Day Baptists in 1671 when the first church was founded in Newport, Rhode Island by Stephen Mumford.

"A second branch was founded near Philadelphia about 1700. The third branch of God's true church in America was founded in northern New Jersey in 1705. From these three points, the denomination has spread slowly west and south."

Church Conferences

From this third church the Seventh Day Adventists learned the Sabbath day, as you will see from their own writings. In 1818 the general council adopted the name Seventh Day Baptist. What was the name before this? Church of God was their name before this. What did people call them before this? Sabbatarians. But that term no longer designated a seventh day keeper, so in 1818 the general conference adopted the name Seventh Day Baptist as the denominational title. Did you notice by then they were a denomination. Previously they were a sect. When they were known as Sabbatarians they were known as "a sect that arose in Germany and France." The General Conference adopted the name in 1818. How many general conferences had the true church of God held today? Not a one! The conference is composed of delegates from the churches. How many of you have ever been a delegate at the annual church conference? None of you because this church isn't organized after man's system of government. We have minister's meetings, but we don't have any general conferences. Yet you have the Southern Baptist conference, the Northern Baptist conference, this Nazarene conference, and that Methodist conference. You have all kinds of denominations branching off into conferences. That never was so in God's Church.

Seventh Day German Baptists

From the same source we learn of the Seventh Day Baptists in Germany:

"An offshoot of the Dunkers in Germany about 1728."

So we see that some of the churches in Germany were influenced by these Sabbath keeping Anabaptists who were there in the 14th, 15th and 16th centuries. The Dunkers were Sabbath keepers, and the Seventh Day German Baptists were an offshoot of them.

"Branches of this group were established in York and Bedford counties, Pennsylvania in 1763. The principal settlement of these Seventh Day German Baptists was Snowhill in Pennsylvania."

Here a little and there a little we gather the facts of true church history.

Mother Church in England

Now from the New International Encyclopedia, article "Baptists, Seventh Day":

"They hold that the literal observance of the fourth commandment has never lost its obligation and maintain that the early Christians observed the Sabbath. The first church of this order was founded in Millyard, London in 1676."

These were not the first Sabbath keepers in England, though. Histories show that there were Sabbath arguments, bickerings and debates all the way from the time of Walter Lollard down until this time. But the first church that the Seventh Day Baptists traced back through is the Millyard church over in London. I personally met a man in Milton, Wisconsin, who was baptized in the Millyard church in London. How interesting it was to talk to this person about the mother church to the United States churches.

"In 1676, Millyard, London, the minister was Francis Bampfield, a graduate of Oxford. This church still survives in London today but others founded in the 17th and 18th centuries have become extinct. The first American church had an independent origin being founded by Stephen Mumford at Newport, Rhode Island in 1671. In this country they have increased steadily though not rapidly and are active in the propagation of their principles through tracts and books. In 1842 they formed a foreign missionary society which had its headquarters at Westerday, Rhode Island. They supported a tract and publishing house at Plainfield, New Jersey. They have a college at Alfred Center, New York and another at Milton, Wisconsin besides an academy at Salem, West Virginia."

I have personally toured this college in Milton, Wisconsin. At one time the whole town of Milton, Wisconsin was Sabbath keeping so "the streets were rolled up" on Friday evening at sunset.

"For 1905 they reported 97 churches, 8733 members distributed through 24 states - a decrease of about 1000 members in the last ten years."

Do you remember what God said of the Sardis Church in Revelation 3? "Hold fast to what you have...You have a few who haven't defiled their garments...You have a name that you are alive but are dead." You have a name that you are alive, Seventh Day Church of God, but you are dead. But there are a few among you who haven't defiled their garments. So that church is decreasing just as the Seventh Day

Baptists. But the Adventists aren't decreasing, because they never have been a part of the true church. This is just another minor proof.

Judaizing Christians

How widespread Sabbath keeping had been is noted in the Encyclopedia Americana, article "Seventh Day Baptists":

"A body of Christians who observed the seventh day, Saturday, for the Sabbath. Such observance is very ancient both in Europe and in Asia. Previous to the Reformation, Christians who observed the seventh day as the Sabbath were called Judaizers."

So up until the time of the Reformation you will find the true church designated as the Judaizing Christians. They were "subjected to persecution on the charge of trying to draw Christians into Jewish practices. During the Reformation in England the Sabbath keepers, as they called themselves, were punished with much severity." So you see they didn't call themselves Seventh Day Baptists! They were just Sabbath Keepers and the church name technically was Church of God.

"Theophilis Brabourne wrote a plea in behalf of the Seventh Day Sabbath about 1630 which produced such an effect in England that King Charles I commanded Bishop Francis White to reply in defense of Sunday. Bishop White's answer was published in 1635. When Charles II obtained the English Crown and almost unlimited power, he dealt more harshly with the Sabbatarians than his father had. John James, Millyard, Lemon Street, London was cruelly executed in 1661. Also they did this to the man to strike terror into his fellow believers. A Seventh Day Baptist church still flourishes in the same spot. Probably this act of monstrous injustice had something to do with the immigration of Sabbatarians to the United States, and the establishment of a congregation at Newport, Rhode Island only ten years later in 1761. The Sabbatarian movement, while it has never made great progress, has advanced steadily and slowly. In 1818 the general conference adopted the title of Seventh Day Baptists instead of Sabbatarians. At the close of 1910 the denomination in the United States included 8000 communicants, 96 ministers, 82 churches."

Unbroken Chain of Sabbath Keepers

An interesting link in Sabbath-keeping history is added by Johnson's Universal Cyclopedia, article "Seventh Day Baptists":

"A denomination of Christians formerly called Sabbatarians. They hold to the immersion of adult believers and also to the observance of the seventh day of the week as the Sabbath, arguing that since the institution of the Sabbath at the close of creation and its formal annunciation as a part of the Siniatic code there has always been an unbroken chain for men who have kept the seventh day of the week as the Sabbath."

Do you fully grasp their claim? Every stage of the true church knew that they didn't come through the Reformation, or out of the Catholic church. They claimed an unbroken chain of men who kept the Sabbath on the seventh day of the week "from the time of the apostles, according to its original institution and enjoinder and considering the introduction of the observance of Sunday in the middle of the second century as the first stage of apostasy. Traces of a peculiar

practice of observing the seventh day of the week as the Sabbath among some of the early reformers are not a few." I'll say they aren't. Quite a number of traces of the early reformers. Notice, he didn't say the latter reformers, but among the early reformers. Notice also, they knew the introduction of Sunday observance began in the second century and labeled it the first stage of apostasy.

"The first Sabbatarian church in America was organized under the care of Stephen Mumford. In 1818 they assumed their present name. In the United States they have three colleges, a number of academies and periodicals. The number of organizations in 1892 was 112, the members 9000."

Notice, that's going down. In 1892, there were 9000; in 1905, there were 8000; in 1907, there were 7000. Truly they did die as God said they would.

"In England they are at present few in number."

Bogomils — Sabbath Keepers!

In the Chambers Encyclopedia, article "Sabbath":

"In the reign of Elizabeth it occurred to many conscientious and independent thinkers as it had previously done to some Protestants in Bohemia that the fourth commandment required of them the observance, not of the first, but of the specified seventh day of the week and a strict bodily rest as a service then due God."

Notice then, in the reign of Queen Elizabeth this same conviction had occurred previously to some Protestants in Bohemia. So right there he shows you these Bogomils were Sabbath keepers, as the other man showed the Paulicians were.

Sunday Governed by Sabbath Laws

"While others, though convinced that the day had been altered by divine authority took up the same opinion as a scriptural obligation to refrain from work."

They thought the laws pertaining to the seventh day in the Bible were now also applicable to the Sunday one, which the church had changed.

"The former class, then strict seventh day keepers, became numerous enough to make a considerable figure for more than a century in England under the title of Sabbatarians, a word now exchanged for the less ambiguous appellation of Seventh Day Baptists."

You see here why did they change the name? Because the name Sabbatarian had become rather ambiguous, and it might mean a man who keeps Sunday strictly by God's law that pertain only to Saturday.

Sundown to Sundown

Later,

"the colonists in New England planted in that distant soil a rigid Sabbatarianism which still survives in Connecticut and Massachusetts and retains the Jewish peculiarities."

Now this is talking of Sabbatarianism as those who keep Sunday in a strict way and not of the seventh day.

"And many in New England were strict in the Jewish peculiarity of keeping the day by observing it from sunset to sunset."

So some of them even became convicted that Sunday ought to be kept from sundown Saturday to sundown Sunday.

Prominence in England

"In America too exists now the principal remnant of the Seventh Day Baptists. They have nearly disappeared in England though in the 17th century so numerous and active were they as to have called forth such writers as these who wrote treatises against them and about their Sabbath observance: Bishop White, Warren, Baxter, Bunyan, Wallace and others. In Holland were produced the two bulkiest defenses of Sabbatarianism that have ever been published, one in Latin by John Brown, an expatriated Scotsman who had been minister of Wamphray, entitled Controodia Antra anti Sabbatarios, and the other in Dutch by his friend, James Colvin, on the Controversy, history and manner of observance of the Sabbath and the Lord's day. In England the earliest considerable treatise on the Puritan side was the Sabbathan Beteri Anovita Testimoni of Dr. Nicholas Bound, a minister in Suffolk. It is written in English though the title is partly Latin. Many converts were made by it and the similar works of Greenham and Widely, his contemporaries. But until the Seventh Day Baptist, Brabourne, aroused in 1632 the indignation of the bishops, little noise seems to have been made throughout the nation of the controversy."

Sunday Sports?

"Nor would it perhaps have attained much prominence had not Charles I committed in 1633 the blunder and as the Puritans believe, the gross impiety of reviving his father's declaration concerning lawful sports to be used on Sunday. This the clergy were required by law to publish in their churches and many who refused to were punished severely; hence arose the greatest English controversy about the Sabbath between the high church party on the one hand and the Puritans on the other."

Many Sabbatarian Writers

"A still more eminent writer on the side, one with great breadth of view was Dr. Owen, whose exhortation concerning the day of sacred rest since prefixed to his exposition of Hebrews gave however some offense to his friends by suggesting that the duration of the religious exercise of the day should be measured by the stress of the worshipper. Since then the Sabbatarian cause has been maintained by numberless writers among whom may be mentioned Bishop Hopkins, Willison, Jonathan Edwards, Dwight, Hopford, MacFarland and others to be afterwards named, while the opposite side supported Baxter, Milton, Barrow, Barclay. Of the British Seventh Day Baptists, the principal works were those of Graber, Bampfield, Forthwait and Bernside."

A Dying Church

The Dictionary of Sects and Heresies by Blunt adds in their article "Seventh Day Baptists":

"The modern day representative of the Traskites. They have never been innumerable and at the present day, there are not above 40 or 50 in the whole country with two small meeting houses."

So what God said in Revelation 3 happened. God said they had a name that they were alive, but they are dead. He said you'd better hold fast to what remained, or you will even die more. They have died all the way down to 40 or 50 members in England with two small meeting houses. In a picture of the church in Millyard do you think it has a steeple on it? Do you think it has crosses on it? Definitely not!

Stephen Mumford

"A community of the sect [notice sect, not denomination] was formed by an immigrant named Stephen Mumford in Newport, Rhode Island about 1681. And there are now said to be 50 congregations of them numbering 6000 members in the United States."

I wonder what has happened to these, even in the United States.

"In the year 1618, James I published for the county of Lancaster, a declaration of liberty sports and soon after appeared a sect of Sabbatarians, who were long known."

Notice that, now this was in 1618 and if, as he says they were long known "under the name of their first teacher, John Trask." He wasn't their first leader in England. Walter Lollard was their first leader in England. John Trask was their first leader from among the English. Walter Lollard had come over to England from Germany. So in 1618, "after James I issued this declaration, a sect of Sabbatarians long known under the name of their first teacher, John Trask and also afterwards called Seventh Day men." Notice that, afterwards they were called Seventh Day men. They weren't called Seventh Day Baptists until 1818. They were called Seventh Day men. They were called Traskites. They were called Sabbatarians, but what was their name? Church of God, which we will prove a little later.

Bradburn's "Defense of the Sabbath Day"

"In the year 1633 the controversy was revived by the publication of Bradburn's 'Defense of the Sabbath Day.' He maintained that the seventh day ought to be observed, and that the Lord's day is an ordinary working day. Before he was tried by the high commissioner, he was convicted of his error in a conference with White, Bishop of Eli. He was prosecuted and held guilty but his book occasioned the publication of the kings's declaration regarding sports and the order that it should be read in all churches."

Numbers Diminish!

In the Book of Religions by Hayward, written in 1861, article "Seventh Day Baptists or Sabbatarians":

"They assert that the change from the seventh to the first day of the week was effected by Constantine on his conversion to Christianity A.D. 321."

So that is the stand of these Sabbatarians in England, that the Sabbath was changed from the seventh to the first day by Constantine on his conversion to Christianity in A.D. 321!

"The three following propositions contain a summary of their principles as to this article of the Sabbath by which they stand distinguished.

- 1. That God had required the seventh or last day of every week to be observed by mankind universally for the weekly Sabbath.*
- 2. That this command of God is perpetually binding on man till time shall be no more."*

You see, that the Sabbath was made for man, not the Jews, not for the Israelites, but for man.

- 3. That this sacred rest of the seventh day Sabbath is not by divine authority changed from the seventh and last to the first day of the week and that the scripture does nowhere require the observance of any other day of the week but the seventh day only.*

They hold in common with other Christians the distinguishing doctrine of Christianity."

Downhill the Number Goes as the Church Weakens!

In another section of this book, Statistics on Churches, Seventh Day Baptists:

"This people has in the United States about 48 churches, 34 elders, 20 licentiates and 5000 communicants."

Five thousand! Now they have only 5000.

"They reside principally in Rhode Island and New York but have a few churches in New Jersey and Pennsylvania. They are divided in three associations and meet by delegation annually at general conferences."

Notice how they meet! They don't have the ministers meet, as in Acts 15, but they meet at delegation. Is that the way God governs His church?

"Their government, however, is independent."

Each church independent of the other. This is not the system of church government in the New Testament.

"They have general missionary societies, a society for the promotion of Christianity among the Jews, a tract and education society. Their principal institute of learning is at Derider, New York, and is in a flourishing state, having several teachers and about 200 scholars.

They are closed communion."

This means you have to be a member before you can take the Passover with them.

"The Seventh Day Baptists missionary society. The operations of this society are confined to the occasional assistance of destitute churches at home."

That's as far as their missionary society goes. Occasional assistance of destitute churches at home.

In the Cyclopedia of Religious Knowledge, by Sanford, article "Seventh Day Baptists":

"The Seventh Day Baoptists assumed their present denominational form."

Notice, even he admits that their being a denomination and their present name was something they assumed.

"The Seventh Day Baptists assumed their present denominational form as Sabbatarian Baptists in England under the English Reformation. Their distinctive doctrines were first preached by John the Baptist."

Christ's Example

"Christ, not as a Jew but as Christ, set the example for all His followers. Sabbath keeping as obedience to God's law and baptism as the symbol of new life after repentance are fundamental facts in the history of New Testament Christianity."

And there is a very unique way of putting one good point. Christ, not as a Jew but as Christ, as the first Christian, set the example for His followers by Sabbath keeping in obedience to God's Law, by being baptized not as a Jew was He baptized, but as the first Christian He was baptized!

"In these facts the Seventh Day Baptists find the warrant for their doctrinal denominational existence. In all these points they claim to be identical with the New Testament Church."

You see, they claim to be identical with the church of Paul's day, the church of Acts, the church of Corinth, Philippi, etc.

"History. There has been no period since the time of Christ when there were not Sabbath keeping Christians previous to the middle of the second century. Sabbath keeping continued even in the Western church as late as the fifth century and in the Eastern until the 15th or later. Since Sabbath keepers denied the authority of the organized church they were persecuted as heretics by the papal power."

This is the history according to the Seventh Day Baptists of themselves.

"Their earlier history coming through the hands of their enemies has been boldly destroyed or much distorted. As the Western church drifted into papacy, these dissenters were known as Nazarenes, Cyrinthians and Hysastari, and they were stigmatized as Judaizers. Later they were known as Vaudois, Cathari, Talutians, Petrobrusians and Waldenses."

Notice now, in their own Seventh Day Baptist history, where they trace their history.

"They were not wholly uniform in doctrine and practice."

The Baptists of England were totally separated from the Seventh day keepers, who were called Traskites, Sabbatarians. They were never called Baptists until 1818, or in England, a title earlier.

"They formed the irregular but never wholly broken chain between the New Testament and the modern Seventh Day Baptists."

Notice that! The irregular, but never wholly broken chain between the New Testament and the modern Seventh Day Baptists.

"Sabbath keepers in the Eastern church were not disturbed by the papal power and were far more numerous than in the West."

And that is why you had the Paulicians and the Bogomils in the East. Finally after the persecutions began to let up a little, they came on over into Italy.

Armenian Sabbath Keepers

"When the Romish church attempted to proselyte the Abyssinians in the 17th century, they found the Abyssinians observed the Sabbath and ready to take up arms in the Sabbath's defense. They had allowed it from time immemorial. The Armenian church was founded as early as 302 A.D. From that time until English missionaries entered Armenia early in the present century, Sabbath keeping continued without interruption. The Nestorian or Chaldean Christians have also continued their original practice of Sabbath keeping through the present century."

"And there is every reason for believing that the Sabbath is still kept in these three branches of the church except where modern missionary influence has modified or set it aside. These facts are of great importance as showing what the earliest practice was and what it has continued to be where the papal has not power to repress it. When the darkness of the Middle Ages began to recede before the light of the Reformation scattered Sabbath keepers appeared at different points. Their history linked with those who had died for their faith and obedience to the law of God during the Dark Ages makes the chain complete. Sabbath keepers increase as the spirit of reform spread among the people. At first they were prominent in Bohemia, Transylvania and Holland. Dr. Hessey calls the Bohemian Sabbath keepers the denominational ancestors of the present Seventh Day Baptists."

They were the ancestors, but they didn't have the name, Seventh Day Baptists, but the Sabbath keeping Bohemian Bogomils were the ancestors of the present Seventh Day Baptists.

Reformation in England

"During the Reformation in England, Sabbath keepers were among the representative men of the times. Their writings and sufferings formed an important factor in the history of those years."

In any 17th century history of England, you will read a lot about the Sabbath keepers, Sabbath debates, and Sabbath problems.

"John Trask, William Hillyard, Christopher Sands, Rev. Mr. Wright, and – Hebden were among those who were prominent between 1600 and 1630 A.D. Trask was whipped, and imprisoned under sentences by the infamous Star Chamber. His wife was condemned because she refused to teach school on the Sabbath. She lay in prison 15 or 16 years for her opinions about the Saturday Sabbath. She was a great sufferer, dying at last in prison and was buried in the open fields."

Influence on Puritans

"The influence of the Seventh Day Baptists was a prominent factor in forcing the Puritans to adopt the change of day theory which gave birth to the Puritan Sabbath."

That's when the word Sabbath began to be applied to Sunday. All the way up until the 1600's, it never was applied to Sunday. They never did call that the Sabbath. They never did say you had to keep Sunday as the Sabbath of God's law. But the influence of the Seventh Day Baptists was a prominent factor in forcing those Puritans to adopt the change of day theory.

"Afraid to remain upon the 'no Sabbath' platform of the church party and of the continental reformers and not radical enough to accept the Sabbath with the Seventh Day Baptists, the Puritans sought this middle ground of compromise. This change of day theory was published by Nicholas Bound of Norfolk, England, 1595 to 1606 A.D. A number of Seventh Day Baptist churches were organized in England between 1600 and 1700 A.D. Three of these were in the city of London. The Millyard church still holds regular Sabbath services."

Millyard Church

"This congregation was first gathered by Rev. John James, date unknown from loss of records. On October 18, 1661 Mr. James was arrested in his pulpit, tried and condemned on the falsehood of treason, a procedure not uncommon in those days in order to get rid of men whose religious and reformatory views could not be accepted otherwise. He was hung, drawn and quartered. After he was dead his heart was taken out and burned. His quarters were affixed to the gates of the city and his head was set up in white chapel on a pole opposite the alley in which his meeting house stood."

Stephen Mumford and Roger Williams

"Churches in America. These were the result of immigration from England. Stephen Mumford of London came to Newport, Rhode Island in 1664. He united with the Baptist church though a Sabbath keeper. Others embraced the Sabbath and the first Seventh Day Baptist church in America was organized at Newport in 1671."

Now how could that be if they didn't adopt the name Seventh Day Baptist until 1818? Roger Williams founded the state of Rhode Island on the grounds of religious freedom. That's how it came to be the smallest state. It was just a refuge for persecuted Christians who wanted to be free to practice whatever religion they had. After Roger Williams saw what a confusion and intolerance this produced he became disappointed in these churches and was baptized by one of these followers of Stephen Mumford. He was baptized by a Seventh day keeper.

This is stated right in the Encyclopedia Britannica, eleventh edition. He was baptized by an Anabaptist. The Anabaptists in America were Sabbath keepers.

"Stephen Mumford came to Newport, Rhode Island in 1664. The first Seventh Day Baptist church was organized in America in 1671. A second branch was founded by Abel Noble near Philadelphia about 1700. A third was founded in Northern New Jersey, 19 converts from the Cuscatowa Baptist church in 1705. From these three points, the denomination has spread slowly through the United States. In 1818 the general conference adopted Seventh Day Baptist 'instead of Sabbatarian' as the denominational title."

Church Government

Church policy. This is a pure congregationalism. Notice the kind of government they had: congregational government. They didn't know God's true government. When the Church of God split out from among the Seventh Day Baptists, they didn't know a thing about Church government. In The True History of the True Church by Dugger and Dodd, you read how they thought it should be. They said, "We've got to have twelve apostles." So they threw their names in a hat and drew out the names of the twelve apostles. We didn't know about church government until Dr. Hoeh after several years of study came up with the points in the Bible and the history that the Church should be governed by theocratic government. This pyramid is from God, through Christ, and then through the one man God chose to originate the work, and then going down from there to evangelists, pastors and right on down the line.

"Each church is an independent democracy. Associations and general conferences have only advisory powers. Ordained officers are pastors, deacons and evangelists."

So they followed the regular denominational churches. They only had pastors, deacons and evangelists. For the first time in centuries all the offices in God's church government were called in this era only as recently as 1955. Miss Mann was ordained as a deaconess, and a number were ordained as pastors. This is the first time in centuries that the Bible given offices in Ephesians 4 and Romans 12 were completely filled in.

"The Seventh Day Baptists are strictly evangelical in the sense of that term. They are necessarily radical reformers. Ernest advocates of freedom, equality, temperance, purity, universal education, Bible schools."

They had Bible schools when Mr. Armstrong came into the church. After Mr. Armstrong was a minister for a while, they had Bible schools until he found out that it was the invention of man and not scriptural.

"Reasons for observing the Sabbath. These they hold to be as follows:

"A. The ten commandments enunciate eternal and universal truths. They spring from man's relation to God and his fellows."

So you see, they knew the ten commandments were, the first four your relation to God and the last six your relation to your fellows.

They knew that the ten commandments are universal truth and eternal truths.

"They must continue while these relations continue."

So as long as man is in existence as God is in existence, then he has to obey these laws.

"B. Christ came not to destroy the law but to fulfill it by complete obedience. He and his disciples."

Would you say by that that they are like all other Baptists except for the day they keep?

"He and his disciples kept the Sabbath, purged from Judaists' falsities. The New Testament church did the same. Thus purified, it is the true Christian Sabbath. They reject no Sabbatism for the above reasons and also because a few passages from the epistles which are adduced to prove the abrogation of the Sabbath cannot include the weekly Sabbath which existed before Judaism and was not a shadow of Christ."

Saturday Resurrection!

"C. They reject Sunday because the New Testament never alludes to a change of the Sabbath. It never speaks of Sunday as a sacred day or as commemorative of any event or as connected in any way with the Sabbath question. It does state that 'Christ rose late in the Sabbath.'"

That the Seventh Day Adventists never have believed. The Seventh Day Adventists have also believed in a trinity.

"Christ rose late in the Sabbath before sunset, Matthew 28:1."

The men who wrote this knew even the accurate translational meaning of Matthew 28:1!

"And in all the first day of the week, according to tradition, the phrase 'the first day of the week' occurs in the Bible but eight times, six of these refers to the same day, the one on which the resurrection was announced to the disciples. There is but one reference to it in the book of Acts and one in all the epistles so there are but three distinct references to the first day of the week in the New Testament. On the other hand, the Sabbath in its appropriate character is mentioned at least 50 times in the New Testament alone."

Pagan Sunday

"They also reject Sunday because it came into the church as a semi-pagan holiday and the temporary sacredness which it attained during the Puritan Reformation has been necessarily lost and is rapidly returning to its native holiday connection even in the United States. Seventh Day Baptists believe that the church will be forced to choose between a return to the Bible Sabbath and being overwhelmed by no Sabbatism."

Non-legalists:

"To avoid misapprehension it ought to be stated that the Seventh Day Baptists are in no sense legalists or Judaizers. They simply accept the Sabbath as made for man, as ante-dating Judaism and the formulating of the law at Sinai, as covering all dispensations and continuing through all time. They deemed it no

more Jewish than the law against murder or profanity. They are not illiberal toward others. They claim and grant the right of private judgment and foster free discussions, holding that every man is judged according to the light he has. They proclaim the Sabbath as an essential part of the complete gospel and the only remedy for the flood of no Sabbatism under which Sunday is being buried. They look for marked changes in the church through the agitating influences now at work."

Emperors Changed the Sabbath

"In respect to this they believe that the seventh day of the week was sanctified and blessed for the Sabbath in paradise and was designated for mankind, that it forms a necessary part of the ten commandments which are immutable in their nature and universally binding, that no change as to the day of the Sabbath was made by divine authority in the introduction of Christianity, that those passages in the New Testament spoke of the first day of the week do not imply either the substitution of that day for the seventh as the Sabbath or its appointment as a day of religious worship, that whatever respect the early Christians paid to the first day of the week on the supposition of its being the day of Christ's resurrection yet they have never regarded it as the Sabbath but continued to observe the seventh day in that character until by the edicts of emperors and the decrees of councils the first day was made gradually to supercede it."

So you notice a lot of these things here are quoted in these other books. But they only quote parts out of this book.

Antiquity of Sabbath

From a very thorough summary of the beliefs of churches, Bercher's Religious Denominations, we read that:

"The Seventh Day Baptists think there is no difficulty in proving the antiquity of their sentiments. Indeed they believe there has been no period since the commencement of the Christian era when there were not upon the earth more or less Christians observing the seventh day. That the apostles observed that day as the Sabbath, there can be but little doubt. In their writings they uniformly distinguish between the Sabbath and the first day of the week. In consistency with this distinction it was their custom to rest from labor and engage in religious exercises upon the seventh day. The women who were present at the crucifixion and were preparing their spices rested according to the commandment."

Paul's Example

"When Paul was at Antioch, he preached on a certain Sabbath day and so interested his Gentile hearers that they requested him to preach the next Sabbath day. Nearly the whole city came together to hear him. At Corinth he reasoned in the synagogue every Sabbath day for nearly a year and a half."

"On one occasion in addressing the Jews Paul asserted that he had committed nothing against the customs of their fathers who are known to have been strict observers of the seventh day and though the Jews were ever on the watch to discover any discrepancies between the practices of the early Christians and the customs of their own people they are not known in a single instance to have charged them with the neglect or violation of breaking the Sabbath."

That's true. You might be thinking of where they accused Christ of breaking the Sabbath, but they didn't the disciples.

Sunday Gradually Displaces the True Sabbath

"Different circumstances in connection with the facts which have been stated sufficiently establishes the position that it was the practice of the apostles to observe the seventh day. Passing from inspired history to that which is uninspired, we find frequent notices of Sabbath keepers during the first six centuries of the church. Mosheim mentions proof of this in the second century. Indeed the notion that a change had been introduced as to the day on which the Sabbath should be observed seems not to have been entertained even. In process of time however, a custom arose of celebrating the resurrection of Christ by a religious meeting on the first day of the week. No historical record, sacred or profane, has informed us of the first celebration of this day nor is there any certain evidence that it was at first observed weekly. It seems to have been introduced as a voluntary festival to commemorate the resurrection just as the sixth day was observed to commemorate the crucifixion."

Constantine's Change of the Sabbath

"The fifth day to commemorate the ascension. Though not regarded as the Sabbath it gradually grew in estimation of Christians during the first three centuries. In the fourth century the emperor Constantine embraced Christianity and in his zeal to magnify those institutions which were regarded as peculiarly Christian and to bring into disrepute those which were not in any way connected with the Jews, he set himself at work to give importance to the first day of the week."

This is the most detailed account of how the change took place that you will ever read!

"He required his armies and the people generally to spend the day in devotional exercises."

Another thing the Britannica points out is that for three years Constantine forced Sunday on the nation before he saw the cross in the sky; before he became a "Christian," so called. He had that as the insignia of his armies three years before he was ever baptised. He adopted the Sunday worship of the Pagans who were sun worshippers. That is why he instituted sun, or Sun-day, worship.

Zeal for Sabbath Abolition

"No courts of judicature were to be held on this day and no suits or trials in law prosecuted. Certain works of necessity or mercy however were declared lawful. Such for instance as the emancipation of slaves, the labor of husbandmen in pleasant weather. His decrees were subsequently confirmed and extended by Christian emperors. And similar decrees were passed and enforced by the various ecclesiastical councils. While the civil and ecclesiastical powers were making such efforts to establish the first day they were equally zealous to abolish the observance of the seventh day, which they endeavored to do by throwing odium upon those who persisted in it. In his decree in 321, Constantine speaks of the Sabbath as a Jewish institution and represents those who observe it as giving countenance to the Jews and says, 'Let us

have nothing in common with that most odious brood, the Jews.' [However, this council in 321 A.D. termed Sunday "The Venerable Day of the Sun!"] The Council of Laodicea about 350 passed a decree saying, 'It is not proper for Christians to Judaize and to cease from labor on the Sabbath, but they ought to work upon that day and put special honor upon the Lord's day. If any be found Judaizing, let him be anathematized.'"

"Notwithstanding this opposition from the highest authority, many Christians continued to observe the Sabbath. Athanasius, A.D. 340, says 'We assemble on Saturday, not that we are infected with Judaism but only to worship Christ on the Sabbath.'"

Sabbath Still Widespread — 440 A.D.

"Sozomen, A.D. 440 says, 'There are various customs concerning assembly, for though nearly all the churches throughout the world do celebrate the holy mysteries on the Sabbath day, yet they of Alexandria and Rome refuse to do this. The Egyptians, however, in the neighborhood of Alexandria and the inhabitants of Thebes have assemblies upon the Sabbath but do not participate in the mysteries.'

"Gregory of Nissa says in A.D. 390, speaking of the religion of the two institutions, 'How can you look upon the Lord's day when you neglect the Sabbath? Do you not know that they are twin sisters? And in slighting the one you affront the other?'

"Reverend Poleman, instructor in ecclesiastical history in Auburn Theological Seminary, in a historical sketch of the Christian Sabbath published in the Theological Review, sums up the facts in regard to the early observance of the Sabbath and the Lord's Day as follows: 'Both were observed in the Christian church down to the fifth century, with this difference, that in the Eastern churches both days were regarded as joyful occasions but in the Western, the Jewish Sabbath was kept as a fast.'"

They didn't want to be connected with those odious Jews, so they just fasted on their day.

"Point number two, 'both were solemnized by special religious assemblies for the instruction and spiritual edification of the hearers.'

"Number three, 'the Sabbath of the Jews was kept chiefly by converts from that people and on their own account, who though freed from the bondage of the law, adhered in this respect to the customs of their fathers. By the time the Lord's day was fully established, the observance of the Sabbath of the Jews was gradually discontinued. It is somewhat difficult to trace the history of Sabbath keepers as it would be to trace the history of any unpopular sect or doctrine."³²

FOOTNOTES FOR CHAPTER 5

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2. "Waldenses," *Encyclopedia Americana*, 9th ed.
3. "Waldenses," *Johnson's Universal Encyclopedia*
4. "Waldenses," *Chamber's Encyclopedia*, Vol. X, p. 44-45
5. "Waldenses," *Encyclopedia Britannica*, Vol. XXVII-XXVIII, p. 255-258
6. "Waldenses," *Catholic Encyclopedia*, Vol. XII, p. 241-254
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8. F. X. Funk, *Manual of Church History*, (St. Louis: B. Herder Book Co., n.d.), Vol. I, p. 352-353
9. Martin Ruter, *A Concise History of the Christian Church*, (New York: Carlton & Lanahan, n.d.), p. 239-242
10. John Fletcher Hurst, *Short History of the Christian Church*, (New York: Harper & Bros., 1893), p. 153-155
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13. A. N. Dugger, *A History of the True Church*, (Salem: Dugger & Dodd, 1936), p. 101
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15. D. B. Ray, *Baptist Succession*, (Cincinnati: George E. Stevens, 1871), p. 107-109
16. Jones, op. cit.
17. Dugger, op. cit., p. 101
18. Jones, op. cit.
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20. Jones, op. cit.
21. J. N. Andrews, *History of the Sabbath and the First Day of the Week*, (Battle Creek: Review and Herald Publishing Co., n.d.), p. 408-413
22. "The Sabbatarians of Hungary," W. Bacher, *The Jewish Quarterly Review*, July 1890, p. 465-493
23. Andrews, op. cit.
24. C. H. Strong, *A Brief Sketch of the Waldenses*, (Lawrence: J. J. Boughton, 1893), p. 17-84
25. "Lollards," *Encyclopedia of Religious Knowledge*, p. 752-753
26. "Lollards," *Cyclopedia of Religious Knowledge*, p. 538
27. "Lollards," *Dictionary of Sects and Heresies*
28. Kurtz, op. cit., Vol. II, p. 394
29. Andrews, op. cit.
30. "Anabaptists," *Catholic Encyclopedia*, Vol. I
31. "Anabaptists," *Encyclopedia Britannica*, 11th ed., Vol. I, II, p. 903-905
32. *Manual of Seventh Day Baptists*

CHAPTER VI

SABBATH KEEPERS IN ENGLAND

Controversy commenced in England near the close of the sixteenth century. One Nicholas Bound, D. D. of Norton, in the county of Suffolk, published a book in 1595 in which he advanced the modern notion concerning the Christian Sabbath, that it is a perpetuation of the Sabbath of the fourth commandment, but that the day specified in that commandment has been changed by divine authority from the seventh day to the first day of the week. This doctrine was very taking. It was proclaimed at a time when there was felt to be so much need of greater strictness in regard to a day of rest. According to a learned writer of that age, "in a very little time it became the most bewitching error and the most popular infatuation that ever was embraced by the people of England."

Dr. Bound's book was suppressed by order of Archbishop Wigglesworth in 1599, but its suppression only led to the publication of a multitude of other books in which every variety of opinion was expressed. While this discussion was on and in progress, several advocates of the seventh day arose who vindicated its claims with great boldness and ability.

John Traske

John Traske began to speak and write in favor of the seventh day Sabbath about the time that the book of *Sport for Sunday* was published under the direction of the Archbishop of Canterbury and King James I in 1618. John Traske took high grounds as the sufficiency of the scriptures to direct in religious services and the duty of the state to impose nothing contrary to the word of God. For this, he was brought before the Star Chamber, where a long discussion was held respecting the Sabbath in which Dr. Andrews, Bishop of Winchester, took a prominent part. Traske was not turned from his opinion but received a censure in the Star Chamber. Pagent's *Heriosography* says that he "...was sentenced on account of being a Sabbatarian, to be set upon the pillory at Westminster and from thence to be whipped to the fleet prison and to remain a prisoner for three years. Mrs. Traske, his wife, lay in Maiden Lane at the gate house prison for fifteen years where she died for the same crime [Sabbath keeping!]..."

Brabourne's Sabbath Publications

The next minister was Theophilus Brabourne, a learned minister in the established church. [So he was a minister of the established church of England, but he was converted.] He wrote a book which was printed in London in 1628, wherein he argued, "that the Lord's day is not the Sabbath day by divine institution," but, "that the seventh day Sabbath is now in force." This book not having been replied to, he published another in 1632. [So he allowed it to be out for four years and nobody had replied and tried to refute it; so four years later, in 1632, he published the book "in the defense of that most ancient and sacred ordinance of God, the Sabbath Day."] This book caused him to be called to account before the Lord Archbishop of Canterbury and the court of high commissions. Several lords of His Majesty's private council and many other persons of court were present at his examination. For some reason, whether from being over awed by the character of that assembly or from fearing the consequence of rejecting its overtures, it is not possible now to say, he went back to the

embrace of the established church. He continued to maintain, however, that if the Sabbath institution be indeed moral, perpetually binding, then his conclusion that the seventh day ought to be kept is moral and irresistible.

Phillip Tande

About this time, we find Phillip Tande promulgating the same doctrine concerning the Sabbath in the Northern part of England. He was educated in the established church, of which he became a minister. Having changed his views concerning the mode of baptism and the day of the Sabbath, he abandoned that church and became a mark for many shots. He held several important disputes about his peculiar sentiments and did much to propagate them.

The Doctrine of the Fourth Commandment

James Ockford was another early advocate of the Sabbath in England. He seems to have been well acquainted with the discussion in which Traske and Brabourne were engaged. Being dissatisfied with the pretended conviction of Brabourne, he wrote a book in defense of the Sabbatarian views entitled The Doctrine of the Fourth Commandment. This book, which must have been published about the year 1642, was burnt by the authorities of the established church. One padre, a Presbyterian and a member of the Assembly of Divines, fearing that this sharp computation by fire would be complained of as a harsh dealing, wrote a review of it which is now extant. Several causes combined to prevent the early organization of Sabbatarian churches in England. [So, here is what he mentioned earlier. They became organized in 1650, or earlier than this, in England. But they did not become a denomination. They did not become an organized conference. They did not become Seventh Day Baptists.] The following denotes what their writer said.

Organization of Churches

"Several causes combined to prevent the early organization of Sabbatarian churches in England. The various laws passed to secure uniformity in worship and to hinder the holdings of all religious meetings among all dissenters from the established church were doubly oppressive on those who observed their Sabbath on a different day from the days of the Christians. To this and similar causes, we must attribute the fact that there were no churches regularly organized until about 1650. [That is what the historian says, but it isn't what the opposite believers tried to make him say. "That's when the denomination began." That isn't what he said. He said there were no churches regularly organized until about 1650.]

"Within fifty years of that period, however, there were eleven Sabbatarian churches...Besides many Sabbath keepers in different parts of the kingdom, these churches were located in the following places: Braintree in Essex, Chursey in Norwestern, Salisbury in Wilshire, Shirburn in Buckinghamshire, Tookisbury or Nathen in Gloucester, Wallingford in Berkshire, Woodridge in Suffolk and three in London; namely, Millyard, the Cripplegate church gathered by Francis Batfield and Penners Hall church, under the care of Mr. Belcher [The name of the man who wrote this book, except it wasn't the same man, but one of the sons or grandsons] whose funeral sermon preached by Joseph Stennet, April 1, 1695, now lies before us. [So, the man who wrote this had a copy of that funeral that Joseph Stennet preached over the body of an ex-minister of the church.]

Eight of these churches have now become extinct and hence a complete account of them cannot be obtained. Of the three which remain, the following is a brief historical sketch:

The Millyard Church

The Millyard church is located in the Eastern part of London. The time of its origin is not certainly known. The records now in possession of the church reach back as far as 1673. But, they contain no account of its organization and refer to the book which had been previously used. So it is probable that the church dates from a period considerably earlier. Indeed there can be but little doubt from its location and doctrinal views that this church is a perpetuation of the society gathered by John James, the martyr which originally met in Bull Steak of the alley, White Chapel. We think it safe therefore to put John James as the first pastor of Millyard. On the nineteenth day of October, 1661, while Mr. James was preaching, an officer entered the place of worship, pulled him down from the pulpit and led him away to the police under a strong guard. About thirty members of his congregation were taken before a bench of justices, then sitting at a tavern in the vicinity, where the oath of allegiance was tendered to each and those who refused it were committed to Newgate Prison.

Again Christian Martyrs

Mr. James himself was examined and committed to Newgate upon the testimony of several witnesses who accused him of speaking treasonable words against the king. His trial took place about a month afterward at which he conducted himself in a manner to awaken much sympathy. He was, however, sentenced to be "hanged, drawn and quartered." This awful sentence did not dismay him in the least. He calmly said, "Blessed be God! Whom men condemn, God justifies." While he lay in prison under sentence of death, many persons of distinction visited him. They were greatly affected by his piety and resignation, and offered to exert themselves to secure his pardon but of their success, he seems to have had little hope. Mrs. James by the advice of her friends, twice presented a petition to the king of her husband's innocence, the character of the witnesses against him and entreating His Majesty to grant a pardon. In both instances, she was repulsed with scoffs and ridicule. At the scaffold on the day of execution, Mr. James addressed the assembly in a very affectionate manner. Having finished his address and kneeling down, he thanked God for covenant mercies and for conscience innocence. He prayed for the witnesses against him and for the executioner, for the people of God, for the removal of divisions, for the coming of Christ, for the spectators, and for himself that he might enjoy a sense of God's favor and presence and an entrance into "glory." [Not heaven, but glory!]

After he was dead, his heart was taken out and burned, his quarters were affixed to the gates of the city and his head was set up in White Chapel on a pole opposite the alley in which his meeting house stood. [His meeting house didn't stand on a hill in the center of town. It stood across the alley.]

Succession of Ministers

This book gives you every minister of the church, minister by minister, from then on down to today. We can know the minister of God's church from the time of John and James right on down to today and probably even a lot more than those.

William Sellers was pastor of the Millyard church at the time when the present records commenced in 1673. The church was then in a flourishing condition, the members were numerous, and strict discipline was maintained. Mr. Sellers was probably the authour of the work on the Sabbath in review of Dr. Owens which appeared in 1671. [The same date that the true church began in America.] He is supposed to have continued his ministry until 1678. Henry Soursby succeeded Mr. Sellers. He was a man of considerable controversial talent which he exercised in defense of the Sabbath. The church records allude to a book upon the subject prepared by him, but no copy of it is now known. He ministered to the church until 1710. Two persons named Slater about this time preached occasionally but as there is no notice of their having become elders [not reverend, not bishop, but elder] it is quite likely that they were preaching brethren, a class of persons always much encouraged in this church. [In other words, Local Elders.] In 1711, Mr. Savage became pastor of the church. He had for an assistant or co-pastor, the venerable Mr. John Malden. [Notice: they never say "reverend," but Mr. Savage and Mr. John Malden.]

He had long been the pastor of a Baptist church at Goodmansfield. He left on account of having embraced Sabbatarian principles. After the death of Mr. Malden and Mr. Savage, there was a vacancy in the pastoral office. The preaching brethren officiated on the Sabbath [in other words, the local elders did the job until God sent along another preaching elder] in an order prescribed in the business meetings of the church.

God Uses Families

It was during this period in 1720, that Dr. Joseph Stennet was invited to take the pastoral care of the church. He was the pastor of a Baptist church in Exeter and after considerable delay, he declined the call. In 1726, the Lord seems to have provided them a pastor peculiarly suited to their condition in the person of Robert Cornthwaite. He was originally connected with the established church, but became convinced that the gospel did not proscribe any religious establishment. He identified himself with the dissenters and commenced preaching among the Baptists. When the Sabbath controversy came along, he decided for the seventh day and was chosen pastor of the Millyard church which post he continued to occupy until his death in 1754. He was a man of great mental ability and a firm adherent to whatever he deemed true and scriptural. He published six works related to the Sabbath which contributed much to draw attention to the subject and to improve the condition of the church over which he presided. Daniel Noble, the successor of Mr. Cornthwaite, was a member of a Sabbath-keeping family.

So you see, some came from the Orthodox church of England, others came from the Baptist groups, others came from Sabbath-keeping families, as this Daniel Noble did.

Education Required

He became pious at an early age and entered upon preparation for the ministry. His studies were pursued first in London, then to Dr. Rotherham at Kendall and afterward at the Glasgow University. He commenced preaching occasionally at Millyard in 1752 and took the oversight of the church when the pastoral office became vacant. His ministry continued until his death in 1783.

About that time, William Slater, a member of the church, was invited to conduct the services.

You remember we already had two Slaters earlier and here's another Slater. We have had Stennett already and we will have another and another and another. You see how God uses families.

Afterward, he was ordained as a preacher. [Not a local elder, but a preacher.] He became pastor and discharged the duties of the office until he died in 1819. For many years after his death, the church was without a pastor, the pulpit needs supplied by ministers of other denominations until the election of the present elder and pastor, Mr. William Henry Black.

That sounds kind of off color. You don't have to scratch your head and wonder when they died out being the true church. You just read when. For several reasons God no longer supplied a minister. So they invited others – Orthodox, Baptist and others – to come in and preach. Then the next thing, that date they began electing and then finally it became and was referred to as a denomination. "They sought for other denominations for ministers."

The Cripplegate Church

The congregation of Sabbatarians in London commonly known as the Cripplegate or Devonshire Square church was gathered in the reign of Charles II by the learned Mr. Francis Bampfield. Mr. Bampfield has descended from an honorable family in Devonshire and was a brother of Thomas Bampfield, speaker in one of Oliver Cromwell's parliaments. [So he was a man of reknown.] Having been from childhood designed for the ministry, he was at sixteen years of age sent to Watham College at Oxford from which he received two degrees at the end of eight years. He was soon afterward chosen president of Exeter Cathedral. Next he was transferred to the popular town of Sherbourn where he exerted an extensive influence among the adherents to the established church. While there, he began to doubt the authority of a church to proscribe forms of worship and finally became an open non-conformist. The consequence was his ejection from the ministry and an imprisonment in Dorchester jail for preaching and conducting a religious service contrary to the law. [At this time they didn't allow any except in the established church.]

Passover in Hired Hall

During this imprisonment which lasted about eight years, his views upon the subject of baptism and the Sabbath underwent a change and he became a firm Seventh Day Baptist. He preached his new opinions boldly to his fellow prisoners, and several were led to embrace them. Soon after his release from Dorchester, Mr. Bampfield went to London and there his liberty to preach the gospel continued like his former imprisonment about ten years. His labors were at first in the vicinity of Bethnel Green in the eastern part of London where he preached and administered the Lord's Supper to a company of brethren in his own hired house. At the end of one year on the fifth of March, 1676, to use the language of the record, they quote, "passed into a church state."

So you see, their own records quote it this way. They didn't say, "We became a denomination;" they didn't say, "We became a branch of

the Seventh Day Baptists;" they didn't say, "We became a Protestant body." They said, "They passed into a church state."

The church was founded then:

On these two great principles: visually owning and professing Jesus Christ to be the one and only Lord over our consciences and law giver to our souls and the holy scriptures to be the only rule of faith, worship and life.

Death of Pastor Bampfield

Mr. Bampfield continued to labour as pastor of this church until 1682, when he was brought before the court of Sessions on a variety of charges connected with his nonconformity. He was several times examined and on each examination the oath of allegiance was tendered to him which he constantly refused because his conscience would not allow him to take it.

The result was that the court declared him to be out of the protection of the king, his goods be forfeited and he be imprisoned during life, or the king's pleasure. His constitution had always been feeble and the anxieties of his trial together with the privation which he endured brought on disease of which he died in Newgate prison on the fifteenth day of February, 1684, at the age of sixty-eight.

His funeral sermon was preached by Mr. Collins, one of his fellow prisoners.

So, they put him in jail, he converted one of the prisoners, he died of disease and one of the prisoners preached his funeral sermon. That kind of smacks of what happened to the Apostle Paul. In another case, Simon came down to put to death Constantine of Mananali and then after he put him to death, he was so moved by the way the man died that he took up the ministry and began to be the next preacher. That's what happened here. The funeral sermon was preached by one of his fellow prisoners.

And his body was interred amidst a large concourse of spectators in the burial place of a Baptist church in Glasshouse Yard, Goswell Street, London. After Mr. Bampfield's imprisonment the church was dispersed for a season.

Stennett Family

"As times became more favorable, they re-united in church fellowship." They didn't become a denomination. They didn't become Seventh Day Baptists. They didn't become a Protestant body, but they re-united in church fellowship.

On the fourteenth of October, 1686, they invited Mr. Edward Stennett of Wallingford to take the oversight of them. He acceded to their wishes in part and came to London at stated periods to preach and administer the ordinances. He still retained his connection with the people at Wallingford however, and finding it difficult to serve the church in London also as he desired, he resigned the pastoral care of them in 1689, recommending the appointment of someone to fill his place. Mr. Stennet is described as a "man of note and learning in those times." He is distinguished as being the ancestor of the famous Stennett family who all kept the seventh day and were for several generations an ornament to religion and cause of Protestant dissent.

He bore a considerable share in the persecution which fell upon the dissenters of his time. Several instances are recorded in which his escape seems altogether miraculous and affords a striking evidence of divine interposition. [So apparently a number of times God intervened and kept him from being put to death.]

In 1690, the second son of Edward Stennett was ordained pastor of this church. For fourteen years after the death of Mr. Stennett, the church was without a pastor. During the time the pulpit needs were supplied by ministers of other denominations or the meetings were held with the Millyard church. And then after that, Mr. Edmond Townsend and after that, Mr. Thomas Whitewood and then Dr. Samuel Stennett, a great grandson of Edward Stennett and son of Dr. Joseph Stennett was pastor of the Baptist church in Little Wile Street, London. His principles and practices correspond with those of the Cripplegate church. His judgment, as is well known, being for the observance of the seventh day which he strictly regarded in his own family. He was solicited to accept the pastoral office. There is no record however of his having done so although he performed the duties of a pastor, administered the Lord's Supper and preached for them regularly on the Sabbath morning. The afternoon service was conducted by four Baptist ministers in rotation.

So that is when they began to go off. They began to go astray.

The Anathan Church

The Anathan church was located near Tookisbury in the west of England, ninety miles from London, fifteen miles from Gloucester. The exact time of its origin is not known. It is certain however that it existed as early as 1660. It is quite probable that there were Sabbath keepers in the region as early as 1640 who were prevented by the unsettled state of the country and their exposure to persecution from forming a regular church.

The first pastor of this church of whom a satisfactory account can be given was Mr. John Purser. He is spoken of as a very worthy man who suffered much persecution for conscience' sake between 1660 and 1690. He was descended from an honorable family. He was heir to a considerable estate of which his father disinherited him because he persisted in keeping the seventh day as the Sabbath. Notwithstanding this, it pleased God to bless him in the little he had. He became a reputable farmer as did many of the most worthy ministers of that time and reared up a large family of children who "all walked in his steps."

The principal place of meeting in the early days of the church was at the house of Mr. Purserate Aspen but other meetings were held at different places within a range of twenty-five miles, for the accommodation of the widely scattered congregation. Mr. Purser was a faithful and hard working minister among them until the close of his life in 1720.

About that time there were two young men in the church who gave promise of considerable usefulness - Mr. Phillip Jones and Mr. Thomas Bossin. Mr. Jones was chosen pastor of the church and discharged the duties of that office until his death in 1770. He was succeeded by his nephew [a family again!], Mr. Thomas Hillar, who although a Sabbatarian, became also the pastor of a First Day Baptist church in Tookisbury. He died a few years ago and since which time the church now dwindled to a mere handful, had been destitute of a pastor, and is now dead.

You see why it is dead. The nephew preached on Sunday at the First Day Baptist church and on Saturday in his own church.

Death of True Church in England

The foregoing is a brief sketch of the only three Sabbatarian churches now remaining in England out of the eleven which existed there 150 years ago. Their decline has been gradual but certain and unchecked.

Sufficient causes for it may be assigned however without supporting any unsoundness in their doctrine. There can be little doubt that the observance of the Sabbath upon a different day from the one commonly observed is connected with the greater inconveniences than result from embracing the peculiar doctrines of any other Christian denominations. From a very early period it has been the practice of Sabbatarian preachers to accept the pastoral care of First-Day churches, thus attempting to serve two masters at once and practically proclaiming a low esteem of the doctrine by which they were distinguished.

Closely connected with this and perhaps a natural result of it has been almost total neglect for a long period to make any energetic effort to promulgate their views. [In other words, they were asleep like the ten virgins of Matthew 25 as far as doing the work of God in preaching the gospel into all the world as a witness.]

Take into account these two considerations together with the fact that no missionary or associational organizations were ever formed to promote brotherly feeling among the churches and their existence at all seems more a matter of surprise than gradual decay.¹

FOOTNOTES FOR CHAPTER 6

1. Joseph Belcher, *Religious Denominations*, (Philadelphia: John Potter, 1861), p. 228-238.

CHAPTER VII

SABBATH KEEPERS IN AMERICA!

The Seventh Day Baptists in America date from about the same period that their brethren in England began to organize regular churches. [But not when they became a denomination. So they came over here at least at the same time churches began to be organized in England.]

Mr. Stephen Mumford was one of the earliest among them. He came from England to Newport, Rhode Island in 1664 and "brought with him the opinion that the ten commandments as they were delivered from Mount Sinai were moral and immutable and that it was an anti-Christian power which changed the Sabbath from the seventh to the first day of the week.

He associated much with the First Day Baptist church in Newport and soon won several members of that church to his views. They continued to walk with the church however, for a time until difficulty arose and consequence of the hard things which were said of them by their brethren such as that the ten commandments being given to the Jews were not binding upon the Gentiles and that those who observed the seventh day were gone from Christ to Moses. Stephen Mumford, William Hiscox, Samuel Hubbard, Roger Baster and three sisters entered into church covenant, forming the first Seventh Day Baptist church in America.

Notice the number who began the true church in America – seven adult members. Did they form the first "Seventh Day Baptist" church in America? The name didn't even exist until 1818. This was the beginning of what became the first Seventh Day Baptist church later, but was then known as the Church of God!

William Hiscox was chosen and ordained their pastor, which office he filled until his death in 1704 at the age of sixty-six years. He was succeeded by William Gibson, a minister from London.

The minister was supplied from the mother church. The original founder, Stephen Mumford, came from England and then the man who took the first church, Hiscox, and then the next minister was supplied from London.

He continued to labour among them until he died in 1717 at the age of seventy-nine years. Joseph Crandall had been his colleague for two years and was selected to succeed him. When he died in 1737, John Maxson was chosen pastor in 1754 and discharged the duties of the office until 1778.

He was followed by William Bliss who served the church as pastor until his death in 1818 at the age of eighty-one years.

Henry Burdick succeeded him in the pastoral office and occupied that post until a few years ago when he died. Besides the regular pastor this church has ordained several ministers from time to time who have labored with great usefulness both at home and abroad. It has also included among its members several distinguished characters, one of whom, Richard Ward, governor of the state of Rhode Island, is well-known to history.

The Rogers Family

In the close of the year 1674, the family of Mr. James Rogers of New London called Mr. Crandall from Westerly who preached among them and baptized his sons, John and James Rogers

and an Indian named Japheth. This somewhat offended the Presbyterians and Mr. Bradstreet, minister at New London, said he hoped the court would take a course with him next time. They sent to Newport and Elder Hiscox, Mr. Hubbard, and his son, Clark, were sent to visit them in March 1675, when Johnathan Rogers was also baptized, and all four of them were received as members of the church by prayer and laying on of hands, whereupon John Rogers' father-in-law took his wife and children and upon her complaints against him, he was carried before their deputy governor and committed to Hartford from whence he wrote to Mr. Hubbard on April 6, 1675.

[So, after John Rogers was baptized, his father-in-law took away his wife and his children, threw him in jail, where he stayed for a while.]

September, 1676, these four members went with a boat and brought Elder Hiscox and Mr. Hubbard to New London again when old Mr. Rogers, his wife and daughters were all baptized and received into the church. Because of this, they were called before the magistrate, but were soon released. From that time, they began to imprison the Rogers for working on the first day of the week. Mr. Hubbard and Mr. Hiscox visited with them again and held worship with them two miles out of town on their Sabbath, November 23, 1677.

Joseph Rogers' wife had next morning given them a satisfying account of her experience. John must have been brought to town to baptize her there.

While Mr. Hiscox was preaching at town, the constable came and took him. They all went before the magistrate. The minister, Mr. Bradstreet, had much to say about the good way their fathers had set up upon. Mr. Hubbard obtained leave to speak and said, "You are a young man, but I am an old planter of about forty years, a beginner of Connecticut. I have been persecuted for my conscience from this colony, and I can assure you that the old beginners were not for persecution. We had liberty at first."

After this discourse, the magistrate said, "Could you do it elsewhere?"

"A good answer," said Mr. Hubbard; and so they were released. They went to Samuel Rogers' house where his brother, John, put himself forward, prayed, and then went out to the water and baptized his sister. Upon this, Mr. Hiscox was seized again as supposing he had done it. But John came before the magistrate and was forward to make known his act therein. So the others were released and returned home. [A man baptized his own sister, which was acceptable.]

Divine Healing!

Johnathan Rogers had married Naomi Burdick, granddaughter of Mr. Hubbard and on March 2, 1678 Elder Hiscox baptized her at Westerly together with James Babcock, George Lamfear and two others. On May 5 following, Joseph Clark wrote from thence to his father-in-law, Hubbard, that John and James with their father were in prison, having previously excommunicated Johnathan chiefly because he didn't retain their judgment of the unlawfulness of using medicine, nor accuse himself before authority for working on the first day of the week. [He wouldn't stand right up and say, "Yes, sir, I worked on the first day of the week." He wouldn't accuse himself. He pleaded the Fifth Amendment, or whatever they called it then.] [A picture of their church there reveals no cross, no steeples, no peculiarly shaped windows, same old rectangular ones, with a smoke stack out the top.]

This church had a succession of worthy pastors who became very numerous and built three meeting houses for the accommodation of the members in the different neighborhoods. At present, there

are seven churches in Rhode Island and two in Connecticut all in a healthy condition. The first Seventh Day Baptist church in New Jersey was formed in Pascataway, about thirty miles from the city of New York in 1705. The circumstance from which it originated is somewhat singular and noteworthy.

About 1701, one Edmund Dunham, a member of the old first day church in that town admonished one Bonham who was doing some servile work on Sunday. Bonham put him on proving that the first day of the week was holy by divine appointment. This set Dunham to examining the point. The consequence was that he rejected the first day and received the fourth commandment as moral and therefore unchangeable.

In a short time, seventeen of the church sided with Mr. Dunham, formed a church, chose him as their pastor and sent him to Rhode Island to be ordained. [Did you notice that? Did you detect what they always did? He went to the mother Church to be ordained.]

He served the church until his death in 1734 and was succeeded by his son, Johnathan Dunham. [Now isn't that odd? His son succeeded him.]

A Family Work Again?

He subsequently died in 1777 at the eighty-sixth year of his age. Since then the church has enjoined the labor of several worthy pastors. From this church originated the one at Shilo about forty miles southwest of Philadelphia which was organized in 1737, and now embraces more members than the mother church. There are four Seventh Day Baptist churches in New Jersey, located at Pascataway, Shilo, Marlboro and Plainfield; in the state of New York, there are over thirty Seventh Day Baptist churches. [That was at the time of the writer.]

The following sketch of which is according to their geographical position. A church was organized at Salem, Rensselaer County, twenty-five miles from Albany in 1780, which was gradually increased in numbers and established a branch in Stephenstown. It also laid another foundation of a church several miles north in the town of Petersburg. From this neighborhood, several families moved to Adams, Jefferson County, and organized a church from which another one has since sprung up in the adjoining town of Houndsfield which was organized at Brookfield, Madison County in 1797. As it increased in numbers and gradually extended over large territory, two other churches were formed in the same town which are now in a flourishing condition.

You notice these ideas – that each one was independent of the other? It isn't so if you prove it. Where do they get their pastors? Back from the mother Church. Does that prove they are independent? Or, does not that prove that they always looked to the mother church, and they worked out from the mother church!

Church Organization; Annual Conference

Scattered around these churches in Central New York are the churches of Newport, Varrona, Preston, Derider and Scott. Other churches, many of them of recent origin, are scattered over the south and west. There are four in Pennsylvania, four in Virginia, five in Ohio, two in Illinois and six in Wisconsin. Besides, there are numerous little societies of Sabbath keepers who are accustomed to meeting weekly for prayer and conference but who have not yet been organized into regular churches. From the statistics we present to the reader, it will be seen that there

are seventy churches connected with the conference, and that the number of communicants is about 8,000, the number of ordained ministers is seventy-two. [A picture of the Pokatuck church reveals that it has a steeple and a cross, but it has square windows and doors. But it is beginning to drift, beginning to leave being the true church.]

A yearly meeting of the Seventh Day Baptists in America was established at an early period. In 1708, when the church at Newport, Rhode Island organized the part of its members into the distinct body now known as the first Hopkinson Church, an annual interview was agreed upon for a friendly interchange of sentiment and for mutual encouragement and edification. Later this yearly convention included the churches in Rhode Island, Connecticut, New Jersey and New York. It formed an opportunity for brethren who were widely scattered and otherwise would have been comparative strangers to become acquainted with each other and also serve to interest them in the efforts which were being made in different sections to promote the cause of Christ. [That's why they should have been keeping the Feast of Tabernacles, isn't it? That would be the more reason to keep the Feast, but they didn't know about it at the time.]

Church Death Begins

About the year 1800, the churches observing the Sabbath having greatly increased in number and being not altogether agreed in doctrinal sentiments, the question arose whether union and prosperity among them might not be promoted by a somewhat more ecclesiastical organization. [So, they formed a general conference.] A meeting was held each year. At a meeting in Shilo, New York in September 1846, a resolve was passed that its meeting should be thereafter held every third year instead of annually. The division of the denomination into associations took place in 1835.

[Notice that everything after 1818 they began to do was what they shouldn't be doing. It began to form associations! They changed and dropped their meetings to every third year. They got weaker and drifted apart more and more.]

The Seventh Day Baptists as a denomination have always been forward to engage in the benevolent enterprises of the day. They have repeatedly taken out in their ecclesiastical bodies against slavery and in favor of temperance and other moral reforms. The Seventh Day Baptist missionary association was organized in 1842. It has also sent four missionaries - Messrs. Solomon Carpenter, Nathan Wardner and their wives to teach Christ among the heathens.

The American Tract Society

The American Tract Society was organized in 1843. Its job to promote the Sabbath as originally instituted and enjoined in the decalogue and confirmed by the precepts and the examples of Christ and the apostles.

It has now a series of fifteen stereotype tracts. It has several publications not connected with the same series but all relating to the subject of the Sabbath. It has also recently issued work in Defense of the Sabbath, written by George Harlow in 1724. Then the author mentions the Seventh Day Baptist Publishing Society and literary institutions.¹

From London to America

From the History of the True Church, by Dugger and Dodd, we read:

The first organization of Sabbath keeping Christians in America now known to history was that of the church at Newport, Rhode Island, in 1671. Stephen Mumford came over from London in 1664, exactly seven years before the church was founded.

Usually, when you look back in the history of God's Church, you find the numbers seven, twelve, and nineteen. Each signifies a little different thing, and yet quite predominant in the history of the years and in the person. The Church at Newport, Rhode Island, was founded exactly seven years after the arrival of Stephen Mumford.

This is the oldest known organized Sabbath keeping church in America. In the chapter devoted to the history of the Church of God in the British Isles, there is a certain letter written by the church at Millyard, London, on December 21, 1680, to the church in Newport, Rhode Island. This letter was copied from the old files of the Millyard church, the oldest Sabbath keeping church in America being connected with the oldest in London. [So we can see the continuous flow of the unbroken chain even there.]

Consequently, we must naturally conclude that these two churches will be found to agree in principle and doctrine and this further evidence will confirm. The first record we have of the organization of a local church in this country reads as follows: "We enter into a church covenant this twenty-third day of December, 1671. William Hiscox, Stephen Mumford, Samuel Hubbard, Roger Baster, Sister Tacy Hubbard, Sister Mumford and Sister Rachel Langworth." [These people were converted from the first church in Newport, Rhode Island, except for the minister and his wife, who were from England.]

Organizational Progress!

William Hiscox was chosen pastor. The church had no articles of faith except the Bible. As churches in other places sprung up and a desire was felt in many hearts to follow the instruction of the Lord in I Corinthians 1:10, that they all speak the same thing; a mutual understanding was sought among them that those in one locality who having advanced in knowledge and truth deeper might benefit the others by these truths.

Thus, certain doctrines were outlined with scripture, showing their soundness as unity and harmony was sought and maintained.

On October 31, 1683, Brother Hubbard wrote to Elder William Gibson who lived in New London and wrote in part, "Oh, that we could have a general meeting; but winter is coming upon us."

The next May another letter was written as follows:

"This church has appointed a general meeting to be held here the fourteenth of May, 1684, and hope to see all my daughters and friends together, if God permits, from Westerly, Narraganset, Providence, Plymouth, of Martha's vineyard, and at home, that we may humble our souls at the royal throne of grace at Jehovah and to rejoice together in a holy way and order."

This was the first general meeting held by these early churches that we have any record of in America. At the beginning of the year 1708, there were 113 members in the Newport, Rhode Island church, when it was thought best for the brethren living in the western part of the city to be organized into what was called the Westerly Church. [This was taken from the Seventh Day Baptist Memorial.]

In 1705, a church was organized in Pascataway, New Jersey and according to a letter from Samuel Hubbard, one of the charter members of the Newport church, another was organized at an early date at Noodles Island - now East Boston, Massachusetts. We quote

from a letter which began with these words: [This is to give a general knowledge of the background of the churches here in this country and how small they were and how numerous they became.]

"Unto the church of Jesus Christ, meeting on Noodles Island in New England. [Notice: the name "Seventh Day Baptist" was never adopted until 1818. And notice this in 1705 was to the "church of Jesus Christ." That's the heading taken from the Seventh Day Baptist memorial book.] In the year 1668, there were at least nine Sabbatarian churches in England according to a letter written from England by Dr. Edward Stennet of the Bell Lane church to the Sabbath keeping brethren in Rhode Island. We quote: 'Here are about nine or ten churches in England that keep the Sabbath besides many scattered disciples who have been shattered to pieces.'"

[This came from England from one of the ministers there, Dr. Edward Stennett to the church in Rhode Island.]

In a narrative respecting the Newport church it is said that on July 3, 1669, they sent a letter to a church in Bell Lane, London, England, about some certain difficulties they had encountered. It also stated that prior to this, October 6, 1665, they had sent a first letter to "several churches in the observation of the seventh day for advice."

Thomas Ward, a prominent lawyer of Newport was a member of the Newport church in 1689. Richard Ward, governor of Rhode Island from 1741 to 1742 was also a member of this church." [Roger Williams was baptized by some of these Sabbatarians, and then the governor from 1741 to 1742 was a seventh day member, and then his brother who was a prominent lawyer in Newport, Rhode Island.]

Colonel Job Bennet in 1763, was one of a committee of two to draft the constitution of Brown University and served as its treasurer from 1765 to 1775. He was a member of the church. [One of the men even on the committee that drafted the constitution of Brown University and served as the treasurer for ten years was a Sabbath keeper.]

Deacon John Tanner of this church was also a trustee. [One of the deacons of the Seventh Day Church there in Newport was a trustee at Brown University.]

The Name of the Church

The connection between this church at Newport and the churches of God in London has already been shown in this work as well as harmony and doctrine. The Millyard church in London being the oldest Sabbath keeping church of which we have definite record and at this date, 1935.

Their doctrine agrees with that of the churches of God throughout America. This fact is significant of the presence and power of the Holy Sprit whose official work is said to be to lead its possessor into the Truth. It is evident that the church at Newport, Rhode Island was then at first called "Church of God," because of its relationship with the Sabbath keeping churches of London known by this name. Early records of the Newport church have been destroyed by fire, but we do have copies of some of those ancient records and in these we do have intimation of the church clinging to the true name. In a reply concerning an investigation respecting Sabbatarians in Newport, the following is stated by members of the Newport church:

"Under the former dispensation, there was a church in the world as there is now and as it is the day of the world now to repent and believe the gospel, so it was the day of the world to be proselyted and joined to the then Church of God."

Questions asked of the early Sabbatarians who intended to minister among others was this:

"Have you entire freedom to administer the ordinances of God among them as a church of God, to pray with them and for them and endeavor to build them up in the faith?" [That was one of the questions they asked the candidate for the ministry.]

The following charge was given Elder Davis, an early Sabbatarian minister by the church in Shrewsbury, New Jersey:

"Brother Davis, I charge you before God and the Lord Jesus Christ that you take the charge of the Church of God dwelling at Shrewsbury, preach the word in and among them, exhort and rebuke with all long suffering and patience with meekness and humility of mind as you shall answer the same when you shall give up to God an account at His appearing and Kingdom."

Notice the number of truths right in that very quote, directly from scripture and directly from their church history. The latter part of it shows they believed the Kingdom of God was to be set up at the time of Christ's appearing, "...at His appearing and Kingdom."

Church Constitution

In the year 1705, a church of Sabbath keepers was organized at Pascataway, New Jersey. The first record in the old church record book after the articles of faith was the following statement proving beyond all question that these early churches retained the scriptural name of the Church of God.

We know that they would even from the Bible, because the Bible said of the Church in England and America – the Sardis church – "They had a name that they were alive." They had the true name that they were alive, but they were dead.

The records read, "The church of God keeping the commandments of God and the faith of Jesus Christ." Notice, not faith in, but the faith of Jesus Christ.

Living in Pascataway and Hopewell in the province of New Jersey, being assembled with one accord at the house of Benjamin Martin in Pascataway, the nineteenth day of August, 1705, we did then and with one mind choose our dearly beloved Edward Dunham who is faithful in the Lord to be our elder and assistant according to the will of God whom we did send to New England to be ordained, who was ordained in the church meeting at Westerly, Rhode Island by prayer and laying on of hands by our elder, William Gibson, the eighth of September, 1705.

[Notice, the faith of the Pascataway Church reads as follows:]

(1) We believe that unto us there is but one God the Father and one Lord Jesus Christ who is the mediator between God and man and that the Holy Ghost is the Spirit of God. [1 Cor. 3:6; 1 Tim. 2:5; 2 Tim. 3:6; 2 Pet. 1:21]

(2) We believe that all the scriptures of the Old and New Testament given by inspiration are the word of God, and are the rule of faith and practice.

(3) We believe that the ten commandments which were written on two tables of stone by the finger of God continue to be the rule of righteousness unto all men.

(4) We believe the six principles recorded in Hebrews 6 to be the rule and received in all Christian churches.

(5) We believe that the Lord's supper ought to be administered and received in all Christian churches.

(6) We believe that all Christian churches ought to have church officers in them, as elders and deacons. [Notice, no reverends, no rabbis, no holy fathers.]

(7) We believe that all churches thus believing ought to be baptized in water, [Notice, not with water or by water, but in water] by dipping or plunging after confession is made by them of their faith in the above said things. [After each of these statements, they list a group of scriptures. That is significant that they put the scriptures right in the beliefs.]

(8) We believe that a company of sincere persons being formed in the faith and practices of the above said things may truly be said to be one of the Church of Christ.

(9) We give up ourselves unto the Lord and one another to be guided and governed by one another according to the Word of God.

Seventh Day Baptists Name After 1818

That there were members of the Church of God among the Sabbatarians which organized as the Seventh Day Baptist Church in America we know and from the records of the Baptist people themselves which are very accurate, we learned the truth of this fact.

A recorded letter of one William Davis, a Sabbatarian Baptist, states the following:

"Now all this enmity among Seventh Day men arose against me originally from a noted seventh day man and soul sleeper in this country who above twenty years ago opposed me about my principles of immortality of human souls.

So you notice this very important quote here from this Seventh Day Baptist. He admits that even in his day a man rose up and contended with him, a soul sleeper. If you believe a man dies and then sleeps in the grave until the resurrection, then you are a soul sleeper.

Afterward, he proceeded to differ with me about my faith in Christ and the trinity, having poisoned several other seventh day men with the mortal and atheistical notion.

So, here this man won over some of these Seventh Day Baptists to reject the trinity and the immortality of the soul. And this shows without any question that they weren't one and the same church; but, that at a later date, 1818, these Seventh Day Baptists organized themselves into a conference and rejected God's name and continued with their own man-made name and then they became a denomination. This man says he poisoned several other seventh day men with the mortal and atheistical notion.

He set them against me. He secretly conveyed this drench over to Westerly to the persons before named who complying with them in their judgments in the Cycinian and anti-trinitarian error drank in greedily before he came among them.

One of the main points of the doctrine of the Church of God which distinguishes it from other bodies of believers is the belief in the separateness of Almighty God, His Son Jesus Christ and the Holy Spirit of God as pertains to entities but one as to unity of purpose and spirit.

This scriptural truth, held dear by Dr. Arias and his followers in the early centuries, is still dear to the Church of God in our day and was to the saints during the colonization of America.

Another tenet of faith which distinguishes the Church of God is the teaching of immortality only through Jesus Christ. That is a conditional immortality only through Jesus Christ, which is given to the saints only and not to all mankind.

This third article of faith which should be noted by us is Sabbath keeping. That is, the observance of the seventh day of the week. From the quotation taken from the letter of the Sabbatarian Baptist, Elder William Davis, it is noted that this noted Sabbatarian of whom he speaks was not only a Sabbath keeper, but also one who held to the truth of the individuality of Jesus Christ and His Heavenly Father and the Holy Spirit of God and to the truth of immortality only through Jesus Christ.

There is no body of Christians in the world with the exception of the Church of God which teaches all three of these beautiful truths; hence we know this man was of the Church of God and contended for the "faith which was once delivered unto the saints."

It has been previously shown how the early churches in the East were composed of and raised up through the labors of members from the Churches of God from London and other parts of Europe; and furthermore, evidence has been given that they were actually known among themselves by the name, Church of God.

It is claimed, however, in the History of the Seventh Day Baptists, volume II, page 613, that these churches had no official name. The reason for this claim is evidently due to the fact they did not believe in incorporating with the state, or of filing the charter for the Bible, they said, was sufficient.

We quote from this work as follows:

"In the first record of the first minute book extant, the church is referred to as the Church of Rhode Island."

Well, what do we call this? "This is the church of Chicago." We could speak of "the St. Louis church" - "Who is the minister of the Bloomington church?" "Who is the minister of the Milwaukee church?" - We don't say "the Church of God in Milwaukee."

In the first record of the first minute book extant, the church is referred to as the church of Rhode Island and Westerly, Rhode Island. [Referring to the Island and not to the whole colony.]

And to Hopkinson, Westerly, Charleston, and Richmond, sometimes it is spoken of as "the church" and other times as "the congregation," but it had no official name.

Piety and Bible Love

In an apology for the Churches in New England, we find the name, "the Church of God." While the Sabbath keepers were under persecution and being driven away from one country to another, they were humble and devoted to God. They trusted in the Lord to lead and deliver and were fervent and instant in prayer and earnest in spirit.

However, after they came to America and had enjoyed for 100 years or more the religious liberties granted first by the charter of William Penn and later extended to other colonies, some ceased to pray as earnestly as before and settled down to a state of formality and worship, depending upon the laws of man for security instead of the intervening hand of God; consequently, some began gradually drifting away from the former piety and love for the Bible and the Bible only for their faith and practice and took upon themselves another name besides the one divinely given by God.

In their history in America, this was mainly among the first signs which marked their drift toward the world. In the early records of the early Sabbatarians who later became known as Seventh Day Baptists, we find them using the name, the Church of

God and the Church of Christ, interchangeably. (Randolph's History of the Seventh Day Baptists.)

Seventh Day Baptist Name

In later records, we find the name Sabbatarian Church of Christ and Seventh Day Baptist Church of Christ. Later, the words "of Christ" were dropped and these people became known as the Seventh Day Baptists. After the church at Newport had faithfully held the true light aloft for 145 years and obtained a charter in the year 1819, their name was registered as the Seventh Day Baptist Church of Christ.

Notice, this is the first chartered registration under that name, in 1819. Remember, 1818 is when they had their church conference and united as a body and then adopted the name, Seventh Day Baptists. So here, one year later and maybe just a few months later, we have the charter then the name being registered under the charter in 1819, the Seventh Day Baptist Church of Christ. From the history of the Seventh Day Baptist in America, we note that "there were no by-laws, constitution, charter, or articles of faith, save the scriptures which were considered all of these."

On speaking of the West Newport church, or Hopkinson church, it further states:

There seems to have been no special thought that it should have any special name. Then it was referred to as the Sabbatarian church in Westerly, in 1758. In Hopkinson, the church was known as the Hopkinson Church. Sixty-one years later the church of Christ had been dropped, in 1880; and, the name "Seventh Day Baptists" retained a charter given that year under title of the First Seventh Day Baptist Church, by the state legislature. [So here, then, the Hopkinson Church did not become chartered under the name, Seventh Day Baptist Church.]

Thus we see how by consecutive stages the divine scriptural titles are supplanted by worldly names which could not be pleasing or bring rejoicing to the divine courts of heaven.

We have previously given a record where the church at Shrewsbury, New Jersey, called themselves the Church of God. The record of the history of this Sabbatarian Church at Shrewsbury, New Jersey, begins as follows:

[So you see, in 1818, when the groups got together and formed the conference and adopted the name, some didn't go along with that. Just as in 1860, when the Adventists got together with some of the Seventh Day Baptists and adopted the name Seventh Day Baptists, some didn't go along with that either.]

Thus, a book of records of the settlement and proceedings of the Church of Christ keeping the commandments of God, particularly the holy seventh day with the rest of the commandments of God and believing and practicing the holy ordinances of the gospel of Christ and the doctrines thereof. [From Randolph's History of the Seventh Day Baptists.]

A later record reads, "the Church of Christ in Shrewsbury and Middletown in the observance of God's holy sanctified Sabbath first agreed to the so and so date of the sixth month, 1774, we believe that a company of sincere persons may truly be said to be the Church of God."

So, twice right here is the same thing, Church of Christ and Church of God is used interchangeably and that was 1774, and they still weren't called Baptists. If they were Seventh Day Baptists, how did Roger Williams, who formed the Baptists in America, become

baptized by a Seventh Day Baptist? That doesn't make sense, but you read that in the eleventh edition of the Britannica.

It was the Shrewsbury church which, 1789, immigrated to Salem, West Virginia. The people from Shrewsbury founded the town of New Salem, Virginia, now Salem, West Virginia.

Although we know from the records above, the Shrewsbury church was called "the church of Christ," and "the church of God," while in New Jersey, it is a fact that when the church was reorganized at Salem, the Bible name was dropped and the members denominated themselves, the Seventh Day Baptists, which name is held by them until this present day.

[But as long as they were up at Shrewsbury, they never were called by that name at all.]

It is an evident fact, however, that all the Shrewsbury members who settled at Salem did not approve of the departure from the Bible for a church name. Upon this, many settled in other parts of the state and organized other Sabbath bodies.

So, some of these who went down there, when they adopted this name, Seventh Day Baptists, moved out and settled in other parts of the state and organized other Sabbatarian bodies.

Passover

We find at least one church re-adopted the name, "Church of Christ." In addition to Sabbath keeping and believers, baptism by immersion, some of these members in these assemblies observed other kindred truths held by their Church of God down through the centuries. The following extract will bring out these facts. Foot-washing was practice by some of the early congregations of people now called Seventh Day Baptists. The following extract is taken from an epistle written by the Shrewsbury Church of Christ in 1790 to another sister congregation:

"And now dear brethren, we shall use the freedom to acquaint us with one thing and to heartily desire to recommend it to you for serious and Christian consideration. That is about the duty of washing one another's feet. This is a duty and work which some of us have been long thoughtful and in part persuaded or and have concluded to put it in practice some time since in the following manner, visually at the Lord's supper the elder in imitation of the Lord takes a towel and girds himself then he pours water in a basin and begins to wash the disciples' feet and from him they take it from the brethren to the brethren and the sister to the sister. They wash one another's feet through the present assembly."

Now you thought Mr. Armstrong thought the women should wash the women's feet and the men should wash the men's feet. Or maybe you thought that's just the way we did it in the Chicago area and they didn't do it that way out in Oregon. Well, you see they did it that way back there in Shrewsbury, New Jersey, and Newport, Rhode Island.

The practice of foot washing was continued by this church in Virginia, now Salem, West Virginia, which was probably abandoned at some time during the first half of the nineteenth century.

That would be the first half of the 1800s and that's when they changed their name, wasn't it? Well, you see, once you are rejected by God as being the true church, then you begin to go backward.

Passover on Fourteenth

Clark, in History of the Sabbatarian, states:

Some of these West Virginia churches believe in the washing of one another's feet at appointed times, but the Sabbath and baptism are their distinguishing beliefs. Concerning the Passover or the Lord's supper, in at least one assembly of the early Sabbatarians in West Virginia, the following is illustrative:

"March 21, 1853, was voted that communion service should be held once in twelve months on the fourteenth of the first Jewish month on the evening of the Passover."

Church Government

Then how did they quote it here on the fourteenth? Well, he wasn't quoting it as to which day. He was just quoting it to prove to you that they kept it once a year, and that they had foot-washing along with it.

But, in quoting it, he condemns himself, because he doesn't keep it on the day which is the right day. They had gone far off. You know Mr. Armstrong wasn't aware of Church government. They lost the idea of Church government in the history of the true church in America. Why shouldn't they? The Protestant idea of "doing-as-you-please" or "every-man-for-himself-ism" had ruined all this country. And they lost church government even in the true church and voted that communion be held. And did you notice back there when the first church was founded in 1671, that they chose Hilcox to be the first minister? They didn't ordain him. They chose him, but then they sent him to the mother church to be ordained.

Unclean Meats

The diet of some of the early Sabbatarians in West Virginia can be understood from the following extract concerning the south part of Hughes River in the church in 1842:

"In their efforts to follow the mandates of the Mosaic law, the flesh of swine for food was placed under ban. Mutton and beef tallow took the place of lard in cooking. A few of the more well-to-do used olive oil."

So you see what happened? They did keep the major laws but you know even by using beef and mutton and lamb fat, they were breaking the law too, as you read in Leviticus 7. You are not to eat the fat nor drink the blood. That is one of the deeper truths that God's church knows today that the Sardis Church never did know. And some of the original members who came into God's church out of the Sardis church used to use chicken fat all the time in their cooking.

The Church of Christ

This church was called, "the Church of Christ" in its records as given on page twenty and the Sabbath keeping body at Lost Creek, West Virginia was also organized with the same name, "Church of Christ," as recorded on page 146 of this same history.

So you see what happened to the church after the large body of Sabbatarians became denominated and organized into a conference, then you have these little churches – Lost Creek, West Virginia; New Salem, Virginia. They still kept the right name in the right way.

True Church Versus Seventh Day Baptists

Another congregation of early Sabbatarians settled on the South fork of Hughes River in West Virginia in Ridgie County and among them were leaders who lead contrary to the Sabbatarians then known as the Seventh Day Baptists. Of these Christians it is recorded that they "taught obedience to the ceremonial law and enforced on the church contrary to the faith of the Seventh Day Baptists denomination, abstinence from certain meats, peculiarities of dress and urged that the church should be governed by elders exclusively."

That makes it very blunt that they certainly weren't the Seventh Day Baptists Church at all. And now he goes off on what we used to think. We used to think Adventists had originally been a branch of the true church, but they never were as we found from their own writings now in searching. They never were. Just like the Seventh Day Baptists never were the true church. A group of people who had been the true church became watered down and lukewarm and wanted to form a church conference and did so in 1818 and these were the Seventh Day Baptists. Of course, where would they trace their history? If they tried to go back through the same sequence? And Andrew Dugger thought the Adventists were split off the same, true church.

Adventist Movement

William Miller, an earnest prophetic student and minister was the main leader in the movement of 1835, in which the time of the second coming of the Lord was set. His great enthusiasm for Christ's return and a partial knowledge of prophecy led him to believe that the Lord would come back in 1844.

From the year 1835 onward, this belief gripped the minds of young and old alike. Thousands in every walk of life were anxious to leave their world affairs behind and prepare to meet Jesus. Commandment keepers sprang up in every quarter and men and women fired with zeal went forth with the message, depriving themselves of the necessities of life that precious souls could be won to Christ and prepare to meet Him at His coming. When the expected year arrived the disappointment was bitter. Jesus did not come. But this did not dampen their zeal or slacken their work. [No, the churches substituted a woman as their head, which isn't the way it started out.]

Discovering their error in prophetic calculation and knowing that other conditions must first shape themselves for the Lord's return, they went on with the truth. The year 1844, year of the disappointment, James White began publishing "The Messenger" at Rochester, New York. The name of the paper was later changed to "The Advent Review and Sabbath Herald." It was launched by devoted Church of God brethren who were led by the Spirit of God, upholding the precious truth which God had called them to proclaim.

It will be of interest to know who were leaders in the Church of God in America as the truth spread from state to state, further toward the West, into the North and into the South.

[Then he lists some of these adventists.] Lauboro, James White, J. N. Andrews, who did write a very good history of the Sabbath, B. F. Snook...

State associations were formed. [That's just totally outside the true church. The true church never was formed in the state association.]

Two gospel tents were paid for and in operation in the state of Iowa. That the church name at this time was Church of God from the early writings and experiences and views by Mrs. Ellen G. White, the wife of James White, the elder of the church paper mentioned above.

But that wasn't the location of the true church at all. As you will notice, these men began as Sunday keepers and they began to preach the advent, a second coming of Christ, and in doing so, they ran across Sabbath keepers and they became convinced of the Sabbath day. The same ones who convinced them of the Sabbath day had the name, Church of God. So, when they accepted the Sabbath, they accepted that name until they had their first meeting and organized.

Reorienting Facts

She wrote numerous volumes - "Spiritual Gifts, and experiences and views" - in which she frequently mentioned the name "Church of God scattered abroad."

So, it shows the ones who taught her the Sabbath still had the name, Church of God, and not Seventh Day Baptists. Interestingly, you come up with the facts sometimes, and yet you come up with something that's quoted for one reason and use it and it actually proves something else.

Also, the first songbook published by these Advent Christian Sabbath keepers is dedicated to the "Church of God scattered abroad." This statement is made in the preface of the book. Again, on page forty of the church paper, December 18, 1860, we find the following under caption of resignation:

"Brother Smith, I will be thankful for the privilege of saying through the review to my Sabbath-keeping brethren and sisters that I have so poorly filled the office of a good minister of Jesus Christ in my ministration of the third angel's message in the Church of God during eleven years past; I do this day resign this holy office and retire from my public labors to a different relation to the church with which I have been associated and which I still love devotedly."

But you notice what he resigned from - the Church of God. And those were the Advent Christian people. Now it wasn't the true church, but it does prove that the place the Adventists got the Sabbath when they were going about preaching in the Baptist, and in the Presbyterian, and in the Episcopalian, and in these general denominational churches; when they were going about preaching the advent and they were called the Advent Christian church, they ran across these Sabbath keepers and at that time was, the church of God. So when they learned the Sabbath from them, they also took the true name from them.

This good brother, because of his declining years, resigned from his active work as the minister of the Church of God. [This would take them back to 1849, because that's when this was, and this man resigned in 1860. He had been a minister of the Church of God for eleven years.]

The following testimony is born to the truth of the Seventh Day Adventists originally retaining the scriptural name, Church of God. Elder J. M. Ormanam of Norway, a former Adventist minister, writes as follows of the records of the old church and the changed name:

"I have before me a copy of the work, "Advent Review," issue of 1850, which was sent to me by E. S. Ballinger. I cling to this work as proof that the Adventists had the right church name before 1844 and onward to 1860."

And that's the date they united and organized as Seventh Day Adventists. And then, at that time on, some even refused to go along with that because they learned about the advent, they accepted the Sabbath from these Sabbath Church of God keepers, they had accepted the name Church of God from them, so much that some of them became a part of that Church until 1860.

The third of October, 1860, at which time the name Seventh Day Adventist was adopted. I conclude in view of this proof that Hiram Edson and James White, "of whom this first publishing committee consisted, all belong to the Church of God and acknowledge no other church name as late as 1850."

It says that this book was written in the Holy Spirit by many leaders of the advent movement; consequently, all those leaders were members of the Church of God for this book was published by the Church of God and not by the Seventh Day Adventist Church.

These leaders of the Adventists never were fully converted. They accepted the true name, just as they accepted the true Sabbath, and they retained both of those for a while.

On page eighteen of this work is printed an article of Elder Marsh from the Voice of Truth, May 21, 1845, in which Elder Marsh is quoted as saying:

"Finally, we object to the doings of the Albany conference because the proceedings as a whole look like forming a sect under a sectarian name." [That is exactly what they did, too.]

As further proof that the Church carrying the message of truth, teaching the commandments of God and the faith of Jesus at this time was called the Church of God, we submit the following from the Review and Herald, April 9, 1861, under title of "Secession" which reads as follows:

[Remember, this is one year after the Adventists united and began their denomination under the elected, voted name and notice, one year - April 9, 1861 - a group of people writing this seceding from the body.]

"Brother Smith we conclude from all aspects that the name, Seventh Day Adventists, is being made obligatory upon our brethren. Without further light, Ohio cannot submit to the name Seventh Day Adventists as either a test or an appropriate name for God's people. Being appointed a financial committee at the last conference and having now on hand means for carrying on the cause in Ohio, we could not conscientiously extend those means in any other than the advancement and extension of the truth and the Church of God. If special means are expended, otherwise, it will be necessary for the churches in Ohio to assemble in conference to give instructions to that effect and to choose from some other committee to make the disbursements. Signed, J. Dudley; L. E. Jones; J. T. Fleming; Finance Committee of Ohio."

James White, editor of the Review and Herald, answered as follows:

"The Battle Creek conference, October 1, 1860, voted that we call ourselves Seventh Day Adventists."

Name a Test!

"The brethren as far as we can learn are adopting the name and we never heard of or thought of it's being a test until we read the above from Ohio. We will here add that as a friend from

Gilboa complains of the non-publication of an article from Gilboa stated further the evidence in favor of the name, Church of God, we wish to say that at that time, no one connected with the Review office objected to the name. Signed, James White."

The foregoing is ample proof of the origin of the Seventh Day Adventist Church, that they are a branch and came into existence October 1, 1860.

The Church of God, however, continued on holding further the banner of truth as she had done since the days of Jesus.

While this was a great blow to the work, yet there were many strong, spirit-filled men left who soon launched another paper and went about "strengthening the work that remained," gathered together other companies of believers as it pleased God to add us to His church.

Following this conference, several other unscriptural doctrines began to creep into the Seventh Day Adventist churches, including the observance of the Lord's supper quarterly instead of yearly. This came about through the influence of Mrs. E. G. White, the wife of the editor, who, when a girl, was associated with the church which still observes the sacred ordinance every three months.

So, her husband had been a Methodist and the Methodists did it that often, so why couldn't they, and they would be reminded of Jesus that much more often? Mrs. White persuaded them out of another truth, although they never were the true church.

Lord's Supper

The Church of God has from the days of our Savior practiced the yearly observance of the Lord's supper. [But not on the fifteenth. Not on the fifteenth! He is careful not to mention which day. He just says the Church has always observed the Lord's supper yearly.]

The Church of God has from the days of our Savior practiced the yearly observance of the Lord's supper and some of the churches continued this practice, not heeding the teachings set forth in the early writings of Mrs. E. G. White, who was thought by many to possess the gift of prophecy and was considered as the prophetess for the remnant church, the Reconstruction. [That's what he called the Church of God after 1860.]

Many ministers throughout America and informed fields endorsed the action of the Battle Creek conference and followed the advice of their supposed prophetess not only in the change of the name, but in other erroneous teachings which were creeping in among God's people. Although this falling away prophesied by Paul was to again take place in latter times, strong men, filled with the Spirit, were not deceived. They went steadily on, undaunted, and carrying the true name and the true faith.

The following year, these brethren and others from surrounding states met at Battle Creek, Michigan. [The church didn't die out when the Adventists great huge body began to adopt the name and denomination.]

And they began the publication of a monthly paper which they called, The Remnant of Israel. They decided on this name, feeling that it was to serve the few left out of this apostasy who were truly the remnant of Israel. This publication continued by the name which was later changed to the Sabbath Advocate, and still later to the Bible Advocate, the name of the paper of Andrew Dugger even today from Jerusalem.

The next step was the obtaining of a charter in Michigan by the Church of God there.

During the reconstruction of the Church following this apostasy, [He always refers to the Adventists as an apostasy, which it wasn't. They never were connected with the true church. All they did was adopt the name of the Sabbath and the name from that body of the true church. And that is as close as they ever came.] a number of valiant soldiers of the cross contributed their lives in the gospel ministry and are worthy of mention. [Then he mentions Brinkerhoff, Long, Laird, Wells, A. F. Dugger – probably one of his brothers.]

The church paper launched at Battle Creek, Michigan in 1861, the Remnant of Israel, was later moved to Marion, Iowa, and still later to Stanbury, Missouri. [That's where it is today and that's where their college is. And that's where it was when Mr. Armstrong became associated with it.]

A general conference was organized in Missouri and state conferences were also organized in various states with presidents and vice-presidents.

That's the mark, or image, of the beast, isn't it? You see what they do when you begin to take the image? What is a beast? A kingdom. When you take the image of the kingdom, you take the government, the organization of that kingdom. When you start in God's Church making presidents and vice-presidents of states and conferences, you are going off. And they were going off.

A general conference was organized in Missouri. State Conferences were also organized with a similar organization as that formed in October, 1860, at Battle Creek, Michigan, when the name was changed to Seventh Day Adventist. [He turns right around and did everything they did in 1860, except change the name. Yet he did everything else save change the name.]

For some reason, God did not put it upon the hearts of His people at that day to restore the New Testament organization as set forth by Jesus and the holy apostles. As time went on, the work was opened in some foreign fields, hundreds of thousands of tracts were printed for a period of seventy-two years. [This is really important!] For a period of seventy-two years, from 1861 to 1933, the church continued to set forth the true doctrine.

Andrew Dugger wrote this book, and yet he himself says that for seventy-two years, from 1861 when this church refused to go along with the Adventists in their adopting the name Seventh Day Adventist, for seventy-two years until 1933, the Church continued to set forth the true doctrine.

In the fall of 1931, it was voted at the general conference that the church should send someone to Jerusalem to look after the work, in view of moving the work to world headquarters there.

Well, that's alright, except God moved the world headquarters to Pasadena before he got a chance to. That's right! They were organizing, planning, voting and meeting and decided they would move the world headquarters of the ex-true church down to Jerusalem and that's what they did,

...when conditions would permit. Consequently, arrangements were made for A. N. Dugger to go and look after this work. A printing press was given him while holding meetings in London, by Brother Samuel Brown. Elder Dugger went all over Judea, Samaria and Galilee.

Systematically distributing these gospel messages among all Jewish cities and towns, a good number of Jewish converts were

baptized in '32 in Palestine and a number of Hebrew workers started into the gospel work there. Sister Rose Miller helped much in the good work there which the Lord has laid upon it to do in the holy land.

At this time it seemed that the Spirit of God was moving again in the camps of Israel and men filled with the Holy Spirit from California to the New England states and from North to South, were impressed with the improper and unscriptural organization of the Church. They were writing to one another in different places of the evils manifest in state and general elections of presidents and vice-presidents. [So, you see God showed them the error which they had made. God made them see the evils they were doing right in the church in electing presidents and vice-presidents and...]

They suggested the need of the restoration of the scriptural organization and the twelve to look after the scriptural affairs of the Church and seven to take charge of the financial business.

Entrance of Herbert W. Armstrong

And also the seventy to go forth two by two to give the warning message for the hour. Two letters now on file were written so near the same date that they passed each other in the mail from Battle Creek, Michigan to Los Angeles, California.

Elder Haber in California wrote the brother who was at that time in Battle Creek, laying before him the need of Bible organization as stated above which he had said had not been suggested by others living in California as no correspondence had passed between them or any other ministers originally on the question. Before this letter reached its destination, the brother to whom it was written had also written to Elder Haber telling him of the movement that seemed to be sweeping into the mind of many on the question.

So, he is explaining that this is the way God supernaturally guided it. A man from California wrote a letter, and a man from Michigan wrote a letter back to him. They both wrote the letters, mailed them at the same time, suggesting that they form the Church government after the way it was in Acts. So, he says that is divine guidance. That isn't the way God guides His Church today.

That it should be brought up the following fall at the general conference convening at Stanberry, Missouri. Time forbids further details on the matter, but Elder R. A. Barnes and Elder Severson of Oklahoma [Severson's name is mentioned in the Autobiography] had for some time been talking over the matter between themselves but unknown to the church in general.

Now here's a member in Arkansas, one in Oklahoma, one in California and one in Michigan and they all got this "Acts 2 idea" suddenly. That proves that God guided it. That's what he is quoting all this to prove.

Brother Gillespie, an old-timer in the Church of God at St. Joseph, Missouri, voluntarily suggested the matter to Brother A. N. Dugger a few months after his return from the holy land.

Neither Brother Dugger nor anyone else had introduced the question to him. He was informed of this being the opinion of the church at Jerusalem. Thus, the reorganization became more and more impressed upon the Church and its needs more apparent. A set time and place, therefore, were chosen to perform this work. It was set for November 4, 1933.

When did God's Philadelphian Church begin? January, 1934. You see, what God did when they got organized? He rejected them. They moved their world head-quarters, God moved His headquarters.

The place chosen was Salem, West Virginia, USA. The following account of the meeting is copied from the Bible Advocate, published at Salem, November 6, of that year:

"The choosing of the twelve, the seventy and the seven.

Several weeks prior to November 4, a call was sent to many countries for prayer that God would again choose men to lead His Church as in the former times. [Then he lists all the countries to which their ministers had been sent.]

Jerusalem, South Africa, Egypt, England, Norway, Germany, Switzerland, China, India, New Zealand, Panama, Japan, Jamaica, Cuba, Trinidad, Guam, Canada, Nova Scotia, Siberia, Barbados, Venezuela, Syria, Madagascar, Burma, Newfoundland, Mexico. The practice of choice by lot is very ancient among the Jews and was practiced also by the early Church (Acts 2:23-26). Therefore, after a call to prayer throughout the world was sent forth besides this about 10,000 people in America – ministers and brothers and sisters in Christ met at Salem, West Virginia according to appointment on November 4, from 1,000 miles westward to 900 miles northeast and 600 miles south they came together, most of them arriving Friday.

Although tired from riding great distances, from being up, some staying up the previous night, they all joined together with the Salem Church and spent the entire night in fasting.

The next day, the names were placed into the box and a brief silent prayer given. It was just a few minutes past 11 AM, Washington time, when the names for the twelve were drawn out.

A prayer of thanks was then given by Elder Dodd. These names were written down one by one as chosen by O. D. Graham, acting as secretary pro tem.

Another short season of silent prayer was then called and the names of the seventy were chosen one by one.

About two-thirds down, Elder Herbert Armstrong of Oregon. [It is there so insignificantly. And that ends the history of the true church as far as we need to trace it. If you want to trace it from there, then write in for the Autobiography of Herbert W. Armstrong.]²

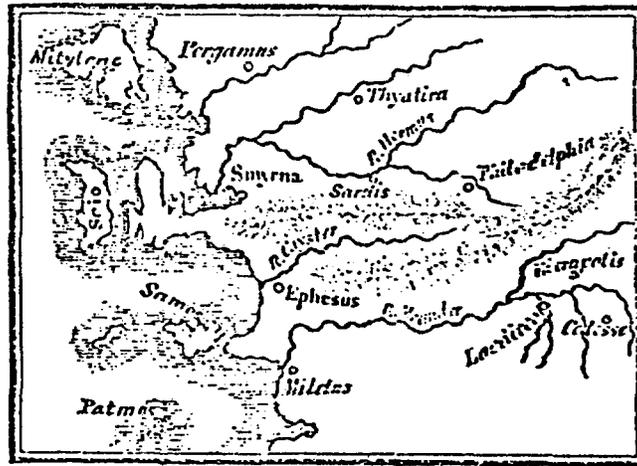
FOOTNOTES FOR CHAPTER 7

1. Joseph Belcher, *Religious Denominations*, (Philadelphia: John Potter, 1861), p. 239-247.
2. A.N. Dugger, *A History of the True Church*, (Salem: Dugger & Dodd, 1936), p. 270-304.

Appendix 1

SEVEN CHURCHES OF ASIA

“The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.” – Rev. 1:20



Map showing the Situation of the Seven Churches.

The site of these ancient churches was in that part of Turkey in Asia bounded on the west and south by the Mediterranean Sea, which is now called Asia Minor. In their vicinity are three large islands, about 40 miles apart, viz. Mitylene, Scio (the Chios of the New Testament), and Samos. The island of Patmos is situated a little to the southwest of Samos.



- 1. Nazarenes
- 2. Paulicians
- 3. Bogomils

- 4. Pre-Waldensians
 - * Petrobrusians
 - * Henricians
 - * Arnoldists
 - * Pasaginians
 - * Passagians

- 5. Waldenses
- 6. Anabaptists
- 7. Sabbatarians

Appendix 2

Chronological Table of the Principal Events of the Ecclesiastical History of the First Three Centuries.

B.C.

4. Jesus Christ born.
2. Herod the Great died.

A.D.

8. Archelaus banished. Quirinius sent to levy the tax in Judæa. Insurrection of Judas of Galilee
14. Augustus died, August 10. Tiberius succeeded.
19. Jews expelled from Rome.
23. Jews again expelled from Rome.
26. Poutius Pilate appointed procurator of Judæa.
31. Jews allowed to return to Rome.
Crucifixion of Jesus Christ.
Appointment of the Seven Deacons shortly before the Feast of Tabernacles.
Death of Stephen. Conversion of Saul.
Meeting between S. Peter and Simon Magus in Samaria.
32. Saul in Arabia.
James the Just appointed bishop of Jerusalem. Elders appointed.
Conversion of Cornelius.
33. Saul returns to Damascus. Goes from thence to Jerusalem; and from thence to Tarsus.
36. Pontius Pilate banished. Judæa annexed to Syria.
37. Tiberius died, March 16. Caligula succeeded.
Herod Agrippa made king of his uncle Philip's territories. Herod Antipas banished, and Galilee given to Herod Agrippa.
39. Caligula orders his statue to be erected in the temple at Jerusalem.
41. Caligula killed, January 24. Claudius succeeded.
42. Barnabas brings Saul from Tarsus to Antioch.
Name of Christians first used at Antioch.
44. Famine in Judæa. Saul and Barnabas go with contributions to Jerusalem.
James the son of Zebedee killed. Peter imprisoned.
Herod Agrippa dies. Cuspius Fadus made procurator.
45. Paul and Barnabas take their first journey, and return to Antioch.
Tiberius Alexander, procurator of Judæa.
46. Council at Jerusalem.
Evodius, bishop of Antioch.
Paul sets out on his second journey with Silas; winters at Corinth.
47. Paul at Corinth; writes his two Epistles to the Thessalonians.
48. Paul leaves Corinth, visits Jerusalem, and comes to Ephesus.
Agrippa (son of Herod Agrippa) made king of Chalesis, with the superintendence of the Temple.
Cumanus and Felix appointed procurators of Judæa, Samaria, and Galilee.
51. Paul visits Crete; leaves Titus there, and returns to Ephesus; writes his Epistles to Titus and the Galatians.
52. Paul writes his first Epistle to the Corinthians. Riot in the theatre. Paul leaves Ephesus; writes his first Epistle to Timothy; traverses Macedonia, writes his second Epistle to the Corinthians, and winters at Corinth.
Claudius gives Trachonitis to Agrippa, instead of his other territories.
Egyptian imposter in Judæa.
53. Paul writes his Epistle to the Romans, leaves Corinth, goes to Jerusalem, and is imprisoned in Cæsarea.
Felix sole procurator of Judæa.
54. Claudius poisoned, October 13. Nero succeeded.
Nero gives Galilee and Peræa to Agrippa.
Luke wrote his Gospel.
55. Festus succeeds Felix as procurator of Judæa.
Paul sails for Rome, winters in Melite.
56. Paul arrives at Rome; writes his Epistles to the Ephesians, Colossians, Philemon, and the Philippians.
Luke writes the Acts of the Apostles.
58. Paul leaves Rome; writes his Epistles to the Hebrews.
Peter visits Rome, and goes from thence to Egypt.
Linus, bishop of Rome.
Mark writes his Gospel.
Peter writes his first Epistle.
James, bishop of Jerusalem, writes his Epistle
62. Albinus succeeds Festus as procurator of Judæa

62. James, bishop of Jerusalem, killed. Symeon succeeds.
Death of Mark; Annianus succeeds as bishop of Alexandria.
64. Burning of Rome. Christians persecuted.
65. Florus succeeds Albinus as procurator of Judæa.
66. Jewish war broke out. Christians retire to Pella.
Matthew writes his Gospel.
Epistle of Jude.
67. Paul goes to Rome; writes his second Epistle to Timothy.
Peter writes his second Epistle, and goes to Rome.
68. Peter and Paul killed.
Linus killed. Aneneletus succeeds as bishop of Rome.
Nero dies, June 9. Galba, Otho, Vitellius.
69. Vespasian made emperor, July 1.
70. Ignatius succeeds Evodius as bishop of Antioch, v. 46.
72. Destruction of Jerusalem by Titus.
Rise of the Ebionites and Nazarenes.
79. Vespasian died, June 24. Titus succeeds.
81. Titus died, September 13. Domitian succeeded.
82. Abilius succeeded Annianus as bishop of Alexandria, v. 62.
Cerinthians and Nicolaitans, heretics.
93. Clement succeeded Anencletus as bishop of Rome, v. 68.
Persecution: Acilius Giabrio and Flavius Clemens suffer at Rome. John banished to Patmos; wrote his Revelations.
96. Domitian died, September 18. Nerva succeeded.
John returns to Ephesus. Wrote his Gospel and Epistles.
97. Cerdo succeeded Abilius as bishop of Alexandria, v. 82.
98. Nerva died, January 27. Trajan succeeded.
100. Evarestus succeeded Clement as bishop of Rome, v. 93.
104. Symeon bishop of Jerusalem, martyred. Justus succeeded, v. 62.
Elaxai joins the Ebionites.
107. Trajan sets out for Parthia, and stops at Antioch.
Martyrdom of Ignatius. Heros succeeds as bishop of Antioch.
109. Alexander succeeds Evarestus as bishop of Rome.
110. Pliny goes to Bithynia as propraetor.
111. Trajan returns to Europe.
111. Pliny writes to Trajan, and persecutes in Bithynia
112. Zacchæus succeeds Justus as bishop of Jerusalem.
114. Insurrection of the Jews in Egypt and Cyrene.
Basilides, a leader of the Gnostics at Alexandria, and Saturninus at Antioch.
116. Xystus succeeds Alexander as bishop of Rome.
117. Trajan dies, August 10. Hadrian succeeds.
119. Aelia Capitolina built on the site of Jerusalem.
Aquila translates the Jewish Scriptures into Greek.
120. Hadrian visits Alexandria.
Justus succeeds Primus as bishop of Alexandria.
121. Martyrdom of Symphorosa and her sons.
122. Hadrian visits Athens. Apologies presented to him by Quadratus and Aristides.
125. Hadrian writes to M. Fundanus, proconsul of Asia, concerning the Christians.
129. Hadrian writes to Servianus, the consul, mentioning the Christians.
Cornelius succeeds Heros as bishop of Antioch.
Telesphorus succeeds Xystus as bishop of Rome.
131. Perpetual edict issued.
Eumenes succeeds Justus as bishop of Alexandria.
132. Revolt of the Jews under Bareochebas.
Justin Martyr leaves Palestine.
135. Bitherra taken. End of the Jewish war.
Marcus, the first Gentile bishop of Jerusalem.
138. Hadrian dies, July 10. Antoninus Pius succeeds.
Telesphorus, bishop of Rome, martyred. Hyginus succeeds; while he was bishop (138-142) Valentinus and Cerdon, leaders of the Gnostics, came to Rome.
141. Heros succeeds Cornelius as bishop of Rome.
142. Marcion, a leader of the Gnostics, came to Rome.
Pius succeeds Hyginus as bishop of Rome.
143. Marcus succeeds Eumenes as bishop of Alexandria.
148. Justin Martyr presented his First Apology to Antoninus.
153. Celadion succeeds Marcus as bishop of Alexandria.
156. Anicetus succeeds Pius as bishop of Rome.

158. Polycarp visits Rome.
Hegesippus flourishes.
161. Antoninus Pius died, March 7. Marcus Aurelius succeeds.
Cassianus succeeds Marcus as bishop of Jerusalem.
161. Justin Martyr presented his Second Apology in this reign.
163. Death of Papias.
165. Death of Justin Martyr.
Death of Peregrinus, mentioned by Lucian.
166. Tatian founded the sect of Eueratites.
Apology of Athenagorus, or in 177.
Bardesanes flourished.
167. Martyrdom of Polycarp, bishop of Smyrna.
168. Soter succeeds Anicetus as bishop of Rome.
Agrippinus succeeds Celadion as bishop of Alexandria.
Theophilus succeeds Heros as bishop of Antioch.
Montanus began his heresy.
173. Eleutherus succeeds Soter as bishop of Rome.
174. Miracle of the Thundering Legion.
175. Insurrection of Avidius Cassius in Syria.
177. Persecution at Lyons. Pothinus, the bishop, martyred; succeeded by Irenaeus.
Apology of Athenagoras, or in 166.
180. Theophilus writes his work to Autolyeus.
M. Aurelius dies, March 17. Commodus succeeds.
Irenaeus writes his great work against the Gnostics in this reign,
Apology of Miltiades.
181. Julianus succeeds Agrippinus as bishop of Alexandria.
Maximinus succeeds Theophilus as bishop of Antioch.
183. The Empress Crispina banished. Marcia, the mistress of Commodus, favors the Christians.
184. Maximus, bishop of Jerusalem.
Apollonius, senator of Rome, martyred.
Theodotion translates the Jewish Scriptures into Greek.
186. Philip, governor of Egypt, said to be a Christian.
188. Demetrius succeeds Julianus as bishop of Alexandria.
Pantaenus goes to India. Succeeded in the catechetical school of Alexandria by Clement.
189. Victor succeeds Eleutherus as bishop of Rome.
Serapion succeeds Maximinus as bishop of Antioch.
192. Commodus killed, December 31. Septimius Severus succeeds.
196. Byzantium taken. Theodotus goes to Rome; excommunicated by Victor for denying Christ to be God. His notions adopted by Artemas.
198. Victor quarrels with Asiatic Churches about the paschal festival.
Heresy of Praxeas concerning the personality of the Son.
Rhodon flourishes.
Tertullian's Apology, or in 205
199. Tertullian became a Montanist.
201. Zephyrinus succeeds Victor as bishop of Rome.
Severus visits Alexandria. Persecution begins.
202. Leonides, the father of Origen, martyred, leaving his son seventeen years old.
Clement leaves Alexandria.
Symmachus translates the Jewish Scriptures into Greek.
203. Persecution continues in Egypt. Severus returns to Rome.
204. Secular games celebrated at Rome.
Alexander, a Cappadocian bishop, imprisoned.
Jude writes concerning Antichrist.
205. Tertullian's Apology, or in 198.
207. Tertullian writes against Marcion.
208. Severus and his sons go into Britain.
211. Severus dies at York, February 4. Caracalla and Geta succeed.
Asclepiades succeeds Serapion as bishop of Antioch.
212. Caracalla kills his brother Geta.
213. Origen went to Rome and returned to Alexandria.
214. Alexander, bishop of Jerusalem.
Origen sent for to Arabia.
215. Massacre at Alexandria by Caracalla. Origen went to Caesarea in Palestine.
Council of Carthage under Agrippinus concerning baptism administered by heretics.
217. Caracalla killed, April 8. Macrinus succeeds.
Philetus succeeds Asclepiades as bishop of Antioch.

218. Macrinus killed, June 3. Elagabalus succeeds.
Mammaea sends for Origen to Antioch, or in 229.
Callistus succeeds Zephyrinus as bishop of Rome.
219. Elegabalus establishes the worship of the sun at Rome.
222. Elegabalus killed, March 6. Alexander succeeds.
Urbanus succeeds Callistus as bishop of Rome.
229. Alexander goes to Persia.
Mammaea sends for Origen to Antioch, or in 218.
Origen ordained at Caesarea; goes into Greece.
Zebinus succeeds Philetus as bishop of Antioch.
230. Pontianus succeeds Urbanus as bishop of Rome.
231. Origen returns to Alexandria. Councils held against him by Demetrius.
He finally leaves Alexandria, and settles at Caesarea. Becomes acquainted with Firmilianus, Athenodorus, and Theodorus.
Council held at Iconium concerning baptism administered by heretics.
232. Heraelas succeeds Demetrius as bishop of Alexandria.
235. Alexander killed, march 14. Maximinus succeeded.
Persecution.
Origen retires to Cappadocia; begins his Hexapla.
238. Maximinus killed in March. Gordian succeeds.
Origen visits Greece.
Anteros succeeds Pontianus as Bishop of Rome. Fabianus succeeds Anteros.
239. Origen returns to Caesarea.
Babylas succeeds Zebinus as bishop of Antioch.
240. Gregory, (Thaumaturgus,) bishop of Neocaesarea in Pontus, flourishes.
Beryllus, bishop of Bostra in Arabia, confounds the persons of the Trinity; convinced of his error by Origen.
Council of ninety bishops at Carthage; Privatus condemned.
Manes, or Manichaeus born.
244. Gordian killed in May by Philip, who succeeds to the empire.
245. Plotinus, the Platonic philosopher, settles in Rome.
247. Philip celebrates the secular games.
Dionysius succeeds Heraelas as bishop of Alexandria; Pierius succeeds to the catechetical school.
248. Christians persecuted at Alexandria.
Cyprian succeeds Donatus as bishop of Carthage. His election opposed by Novatus.
249. Philip killed in July by Decius, who succeeds to the empire.
250. Decius issues an edict for persecution.
Fabianus, bishop of Rome, martyred; see vacant.
Origen thrown into prison.
Cyprian obliged to leave Carthage.
Mazabanes succeeds Alexander as bishop of Jerusalem.
Fabius succeeds Babylas as bishop of Antioch.
Paul, the hermit, retires to the deserts in Egypt.
251. Schism at Carthage. Cyprian returns, holds a council, and settles the question of the lapsed.
Cornelius elected bishop of Rome; opposed by Novatian. Novatus goes to Rome.
Council held at Rome; Novatian condemned.
Decius killed in December. Gallus succeeds.
252. Council at Carthage of sixty-six bishops.
Council at Antioch. Demetrianus succeeds Fabius in that see.
Pestilence begins, which lasted fifteen years.
Persecution renewed by Gallus.
Council at Carthage of forty-one bishops.
Cornelius, bishop of Rome, martyred in September. Lucius succeeds.
Invasion of the Goths, etc. War with Persia begins.
253. Lucius, bishop of Rome, martyred in March. Stephen succeeds.
Gallus killed in May. Valerian succeeds.
Persecution stopped.
254. Death of Origen.
Marcianus, bishop of Arles, deposed for Novatianism.
Basilides and Martialis, Spanish bishops, deposed.
Controversy between Cyprian and Stephen concerning baptism administered by heretics. Council at Carthage decides against it.
256. Another Council at Carthage.
257. Valerian commences a persecution.
Stephen, bishop of Rome, martyred. Xystus succeeds.
Cyprian banished to Curubis.
258. Sabellius spreads his doctrines. Dionysius writes against them.

258. Macrianus renews the persecution. Dionysius banished to Cephron. Xystus martyred, and his deacon Laurentius. Cyprian martyred.
259. Valerian taken prisoner in Persia. Gallienus succeeds.
Gallienus stops the persecution.
Dionysius made bishop of Rome.
260. Paul of Samosata succeeds Demetrianns as bishop of Antioch.
261. Maerianus killed. Persecution stopped everywhere.
Theognostus succeeds Pierius in the catechetical school of Alexandria.
Dionysius, bishop of Alexandria, accused of holding erroneous notions concerning the divinity of Christ.
262. Dionysius publishes his refutation and defense.
Nepos maintains the doctrine of a millennium; opposed by Dionysius.
Porphyry came to Rome.
264. Hymeneus succeeded Mazabanes as bishop of Jerusalem.
265. First council of Antioch against Paul of Samosata for heresy.
Maximus succeeds Dionysius as bishop of Alexandria.
268. Gallienus killed. Claudius succeeds; some accounts make him to have persecuted.
Anatolius and Eusebius distinguish themselves at Alexandria.
269. Second council of Antioch. Paul deposed. Domnus succeeds.
Felix succeeds Dionysius as bishop of Rome.
270. Claudius dies in November. Aurelian succeeds.
Death of Plotinus.
272. Aurelian defeats Zenobia, and completes the deposition of Paul.
274. Eutyehianus succeeds Felix as bishop of Rome.
275. Aurelian dies, March 20. Tacitus succeeds, Sept. 25.
276. Probus succeeds to the empire, April 13
Timeus succeeds Domnus as bishop of Antioch.
277. Death of Manes, or Manichaeus.
281. Cyril succeeds Timeus as bishop of Antioch.
282. Probus killed in August. Carus succeeds.
Numerianus stated to have persecuted.
Theonas succeeds Maximus as bishop of Alexandria.
283. Caius succeeds Entychianus as bishop of Rome.
284. Carus dies. Diocletian succeeds September 17.
286. Maximianus Herculeus made emperor.
Miracle of the Theban legion.
Dionysius, bishop of Paris, martyred.
292. Galerius and Constantius made Caesars.
296. Hieras begins his heresy.
Marcellinus succeeds Caius as bishop of Rome.
298. Persecution in the army.
299. Tyannus succeeds Cyril as bishop of Antioch.
300. Peter succeeds Theonas as bishop of Alexandria.
303. Persecution begins. Authiums, bishop of Nicomedia, martyred.
Hierocles writes against the Christians. Laetantius answers.
304. Herculeus in Rome. Marcellinus dies.
Galerius persecutes in the East.
305. Diocletian and Herculeus abdicate. Constantius and Galerius emperors. Severus and Maximinus Caesars.
Constantius declines persecuting in Africa, Gaul, Spain, and Italy.
Council of Cirta in Africa.
Council of Illiberis in Spain.
306. Peter, bishop of Alexandria, publishes his canons about the lapsed.
Maximinus persecutes in the East.
Peter leaves Alexandria.
Meletian schism.
Constantius dies at York. Constantine takes the title of Caesar.
Maxentius declared emperor at Rome. Herculeus resumes the empire.
307. Severus marches to Rome, and is killed at Revenna.
Licinius and Maximinus take the title of emperor.
Alexander takes the title in Africa, and persecutes.
Pamphilus imprisoned at Caesarea. He and Eusebius write in Defence of Origen.
308. Cruelties in Egypt.
Antony retires to the deserts in Egypt.
Marcellus made bishop of Rome.
Persecution relaxes; renewed by Maximinus.
309. Pamphilus suffers martyrdom.
310. Cruelties in Palestine.

- Eusebius writes against Hierocles.
Arnobius writes.
Eusebius succeeds Marcellus as bishop of Rome; dies, and is succeeded by Melchiades.
311. Alexander killed in Africa.
Galerius issues an edict for stopping the persecution, and dies.
Peter returns to Alexandria, and excommunicates Meletius.
Acts of Pilate forged.
Lucianus martyred at Antioch.
Peter suffers martyrdom. Antony returns to his solitary life.
312. Origin of Donatism at Carthage.
Constantine marches against Maxentius. Vision of the cross.
Defeat and death of Maxentius.
Achillas made bishop of Alexandria.
313. Edict in favor of the Christians.
Defeat and death of Maximinus.
Constantine decides in favor of Caecilianus at Carthage.
Christianity established.

Appendix 3

INTER-OFFICE

To: Mr. Lawson C. Briggs

Date: March 26, 1968

Department: Correspondence Course

Subject: Church History

From: Dean C. Blackwell

Greetings Lawson,

Was very happy to hear from you concerning the lesson on church history. I am forwarding the information on to you, but not in the form I hoped. I have kept it this long hoping to get in its final form, but feel I had better get it to you as it is, and late as it is, rather than delaying any further. I have been working on church history to complete my master's degree, which is waiting on this thesis only. You might ask Dr. Hoeh to see if he feels that this chapter would give him any idea as to whether the work would be acceptable for the thesis for the master's degree. If so I will complete it and have it ready by this spring by graduation. God has really blessed me with some outstanding books on the Waldenses, Lollards, and Sardis churches. In fact I think I have all of the valuable ones in print on these stages. My original notes were from a tape of a series of Bible studies I gave in the Chicago area. This is the reason for the massive job of editing and deleting extraneous material.

Our greetings and Christian love to Joy, and if you ever get the chance to visit the Kansas City area, we would be happy to have you stay with us.

Would appreciate return of the enclosed information and material.

In Christ's service,

/s/ Dean C. Blackwell

Appendix 4

SUMMARY OUTLINE OF THE HISTORY OF THE TRUE CHURCH

Acts 8, 33 A.D.	<u>False Church</u> founded 33 A.D. Simon Magus.
Acts 11:25	<u>Paul</u> in Antioch where first called Christians
Acts 24:5	<u>Paul</u> —ringleader of the sect of the Nazarenes
64 A.D.	<u>Paul</u> murdered (about).
69 A.D.	<u>Jerusalem</u> destroyed.
<u>Nazarenes</u>	<u>Nazarenes</u> in Pella (fifty miles northeast of Jerusalem) from time of flight (69 A.D.) of Jewish Christians from Jerusalem, where they stayed for approximately sixty years.
Acts 27	The <u>Rulers</u> considered everything not pagan to be Christian, actually it was the false church which had taken over and was called Christian and the true church was known as the Nazarenes. The True Church never went back to Jerusalem.
<u>Ebionites</u>	<u>Ebionites</u> were never the True Church and were not the same as the Nazarenes. <u>Apostolic</u> and <u>Nazarene</u> Churches were True Church all through their stage.
Acts 17	True Church now in Berea (at close of fourth century).

EPHESUS

Rev. 2:1	<u>Ephesus</u> —on western coast of Asia Minor, was apostolic church. V. 4—lost first love, evangelizing spirit.
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SMYRNA

Rev. 2:8	<u>Smyrna</u> —after fourth century, false church became powerful. "You shall have tribulation 10 days, be faithful." 325 A.D.—began tribulation of 1260 years. Fled into valleys and mountains of Europe and Asia Minor. <u>Nazarenes</u> lasted until latter part of fifth century, at which time they were in Asia Minor. <u>Paulicians</u> — evangelical Christian church — spread over from fifth century onward.
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PERGAMOS

Rev. 2:12

Pergamos—capital of eastern Roman Empire, where Satan was. Had idolatry and doctrine of Balaam among them. V. 16 - "Repent or I will fight against you." God did intervene and separate the church in the midst of their era. This stage of the church was divided into two parts -- the Paulicians and the Bogomiles.

Paulicians

Constantine of
Mananali -
650 A.D.

Constantine of Mananali raised up by God about 650 A.D. — based his teachings on doctrines of Paul and considered by Paulicians as their real founder. Constantine was murdered in seven years. The Paulicians suffered great persecution from close of seventh to middle of ninth centuries. About 750-860 A.D. Paulicians ceased to be the true church.

The "Key of Truth," written by Paulicians about 800 A.D., was not discovered until 1828. Paulicians fellowshipped with Catholics to avoid persecution by universal church.

Bogomiles

800 A.D.

The next stage of the Pergamos Church went up into Bulgaria about 800 A.D. called Bogomiles. Their main persecution was by Greek Orthodox Church.

Bogomiles became prominent in twelfth century, but were no longer the true church. In middle of eighth century the Emperor Constantine Copronymus settled a number of Armenian Paulicians in Thracia. Were noted heretics persecuted by Greek Church.

More than 100,000 killed by Empress Theodora. In tenth century Emperor John Zinnsces of Armenian origin, transplanted over 200,000 additional to Europe near Philippopolis (European Turkey) along Balkans. Thrace first, Macedonia second, Bulgaria next.

By the time they became well known they were no longer the true church. Basil, their leader, killed in 1118. Bogomiles moved, following mountain chains of Central Europe, and were in South France in twelfth century and known as the Albigenses—Pasagianes.

Albigenses

Patarines

Patarine — another name for Paulicians, went from Bulgaria to Italy in eleventh century. Were also called Albigenses in northern Italy.

Patarines
Cathari
Waldenses
Anabaptists

Patarines, Cathars, Waldenses, Anabaptists have all, at times, been closely allied with the Bogomiles. Cathars never were true church

THYATIRA

Rev. 2:18-23

This church age was also divided into two parts. Last works of this church stage greater than the first stage. "You have that prophetess Jezebel."

Permitted false church to preach and seduce God's people.

That particular church stage is when children of this mother were born – the age of the reformation – through adultery with Jezebel.

Peter de Bruy
Arnold of Brescia
Henry of Lausanne

The first stage of the Thyatire era of the true church was supervised by three separate leaders. First, Peter de Bruy, then Arnold of Brescia and third, Henry of Lausanne. They are known by different names in some books.

Peter first took the truth from the Bogomiles, he was put to death about 1126, then Arnold took over and was killed, then followed by Henry.

Petrobrusians

Petrobrusians – Followers of Pierre de Bruy who, in twelfth century founded a sect of religious extremists in southern France.

Arnoldists

Arnoldists – Arnold of Brescia (a city in Lombard) a monk, excommunicated by Innocent II and banished from Italy, went to France, later returned to Rome where his influence became so strong that the Pope had to leave and go into France. In 1155 Arnold was arrested and burned, and his ashes thrown in the Tiber.

Henricians

Henricians, Henry of Lausanne, born in Switzerland, a monk and hermit, first half of the twelfth century. Sentenced to imprisonment by Innocent II, died about 1149.

Waldenses
Second stage of
Thyatira

Waldenses - second stage of work of Thyatira. Peter Waldo, a wealthy merchant of merchant of Lyons, France in twelfth century. Gave property to wife and daughters and to the poor and began to preach. Had two ecclesiastics translate portions of the Bible and writings of the Fathers. Ostracised, then journeyed into Piedmont 1184-1190, southern

France and northern Italy. The greatest number of persecutions of Waldenses came after they were no longer the true church. In middle of fourteenth century congregations went to Calabria, others to Bulgaria (Bohemian Brethren), became amalgamated with Hussites, were no longer the true church.

Bohemian
Brethren

Bohemian Brethren arose about fifteenth century, they held doctrines of, but were not Bogomiles. In 1497 the Waldenses came into communication with Bohemian Brethren and they received much light from them.

1552 A.D.

In 1552 Waldenses adopted Protestant principles and united with reformation movement and ceased being the true church.

Rev. 2:25

"Hold fast that which you have." Waldenses is the only church of the middle ages that has remained until today and will remain until Christ's return. The literature of the Waldenses must be divided into three parts:

1) The Catholic period when they were just beginning to understand and dogmas and practices of the church were accepted.

Jezebel in Revelation. Pope was never attacked in this period.

2) The Hussite period in which the Pope and Sacraments are attacked.

3) The Calvinistic period which has been marked by wholesale falsification of documents, by forgery and a Christian body which has descended from apostolic times AS Waldenses, which cannot be proven. This fiction has been discounted.

How long did Thyatira last? Until no more daughters were born – they all existed at the same time.

When starting a new age, in a way, the man had part with the previous church, but was not actually a preaching part of it. They were taught and grounded by the past church and God gave them new truths and put them out on their own when starting the next stage of His Church. They had no thought of starting another Church, but wanted to restore the church to its former purity.

Mr. Herbert W. Armstrong was a member during the Sardis, Philadelphia, and Laodicean eras.

The Waldenses could claim no great theologian. The Bible says the apostles were ignorant and unlearned men.

Anabaptists

Anabaptists (re-baptisers). A term applied to various Christian sects, including the true church. They were Sabbath keepers in Germany, appearing there about end of fifteenth century and in England a few years later. Various leaders of Anabaptists from Germany and the Albigenses (Sabbath keepers in France) came into England where they were persecuted and imprisoned.

Sabbatarian

Sabbatarian – the name adopted by Sabbath keepers in England soon after the Reformation. In sixteenth century the name Sabbatarian belonged to a sect. In modern times it means one who thinks that Sunday should be kept according to the Jewish Sabbath laws.

Each stage of the true church knew that they kept the Sabbath and did not come out of the Reformation nor out of the Catholic Church.

Edicts of Emperors and decrees of Councils changed Sabbath to Sunday.

Persecution and imprisonment in England resulted in emigration to the United States.

Lollards

Lollards – a name applied to Christians of very different practices and doctrines, arose in Germany about beginning of fourteenth century. Walter Lollard,, a Waldensian barb, became so prominent that Waldensian Christians became known as Lollards. First English Lollards came from Germany – John Wycliff, but applied to followers of Lollard before this.

London, 1576

In 1576, the first church of Sabbath keeping Christians was established near London, England, by Rev. Bamfield (no doubt a true minister) a graduate of Oxford. It was called the Millyard church and still exists today. John Trask, Christopher Sands, ministers of true church. Theophilus Braehorn wrote a tract about Sabbath in 1630 which made quite an impact.

Rev. John James, pastor at Millyard, cruelly executed on trumped up charge of treason. Probably had something to do with immigration of Sabbatarians to United States and establishment of congregation at Newport, Rhode Island, ten years later.

United States

Ceased to be true church when God removed candlestick from England and brought it to America. First American church established in 1671 at Newport, Rhode Island by Stephen Momford and was known at that time as the Seventh Day Church of God. They were the Church of God in this country until 1818.

1818

Seventh Day Baptist

In that year a general conference adopted Seventh Day Baptist as denominational name and voted themselves right out of the true church. Before this they were a sect. About 1700 a second branch was founded near Philadelphia – the true church.

A third founded in northern New Jersey in 1705. In 1842 they formed a foreign missionary society with headquarters at Westerly, Rhode Island, and had academy at Salem, West Virginia. Dugger and Dodd were two main ones in church at that time.

Rev. 3:1

Sardis, "You have a name you are alive – Seventh Day Baptist, Seventh Day Church of God, Stanberry, Missouri, but are dead."

In 1935, Dugger was a member of the true church. England and America in Sardis Church.

In 1789 Shrewsbury, New Jersey Church emigrated to Salem, West Virginia (originally called New Salem, Virginia) and called themselves Seventh Day Baptists. All of the members did not approve of this change of name and some moved out, settling in other parts of the state and organized other Sabbath bodies.

Reconstruction

The Reconstruction after 1860, moved to Stanberry, Missouri, for a period of seventy-two years (1861-1933), and continued to send forth the true doctrine. In 1933 reorganized and moved headquarters to Salem, West Virginia. God removed them as the true church, names of twelve apostles and seventy elders were drawn, the name of Herbert W. Armstrong being included in the latter.

PHILADELPHIA

Things to Remember

The true church was always a sect. When they became large, well known and powerful, they were no longer the true church.

When the main body of a church took up arms in self defense as did the Paulicians and Waldenses, they were no longer the true church.

The true church always believed in true biblical doctrines: Baptism, Sabbath keeping, anti-trinity, etc.

A truth to remember in church history: Any church that had to go through tribulation had to do so in order to purify their impurities.

There has been no time since time of Christ when there have not been Sabbath keepers composing God's Church. No evidence of any form of observance of Sunday by Christians until middle of second century.

Chilliism

Chilliism – the belief in a visible Kingdom of God on earth.

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