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AN EPITOME
OF THE
Doctrines and Practice
OF THE
OLD WALDENSES AND ALBIGENSES.
BY
REV. M. M. SMITH.
OF
DAVIS PRESBYTERY.
OF THE
Cumberland Presbyterian Church.

Nashville, Tenn.:

PROVINE & HALSELL, BANNER OF PEACE OFFICE.

W. H. F. LIGON, PRINTER.

1866.

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## P R E F A C E .

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MY only apology for having this Pamphlet published is that I think it is needed. I find that there are but few persons, anywhere in this country, who pretend to know anything definitely as to the Doctrines and Practice of the Old Waldenses and Albigenses. My attention was incidentally turned to the subject a few years ago, and I have examined it as my facilities enabled me to do. I have tried to get other Histories, than those from which I quote, but failed. I believe Perrin's History is considered one of the most reliable extant. I have it and some others. I have frequently been asked what were the peculiar doctrines of the Waldenses. I have also been solicited by several of my brethren in the ministry to write out and publish a synopsis of the Doctrines of the Waldenses. There are many other interesting facts, in the History of that remarkable people that I would publish if I had the means. This is intended to fill a place in the Church that nothing else fills.

M. M. SMITH.

*Pembroke, Ky., May 15th, 1866.*

# AN EPITOME

## OF THE DOCTRINES AND PRACTICE OF THE OLD WALDENSES AND ALBIGENSES.

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### CHAPTER I.

AS THE origin and antiquity of the Waldenses and Albigenses is a matter of interest, I will devote the first chapter to those two points.

1. THEIR ORIGIN.—Historians are not agreed as to the origin of this people. Mosheim, with several other writers of Church history, maintains that they originated in the twelfth Century, and that Peter Waldus was their founder. “Of all the sects that arose in this (12th) century, not one 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 Waldenses, so called from their parent and founder, Peter Waldus.” *Mosheim’s Church His., Part II., Chap. 5, Sec. 11.*

Perrin himself agrees with Mosheim, as to the name being derived from Peter Waldus; but he shows that they existed as a separate body of Christians long before Waldus. Other writers maintain that they derived their name from the countries in which they lived; and this seems to me the more plausible. Robinson in his *Ecclesiastical Researches*, chap. 10th, pp. 302, 303, gives what I think is the true solution to this question. He says: “From the Latin vallis, came the English valley; the French and Spanish valle; the Italian valdesi; the Low Dutch valleje; the Provencal vaux, vaudois; the Ecclesiastical Vallen-

ses, Valdenses, Ualdenses, and Waldenses. The words simply signify valleys, the inhabitants of valleys and no more. It happened that the inhabitants of the Pyrenees did not profess the Catholic faith. It fell out also that the inhabitants of the valleys about the Alps did not embrace that faith. It happened, moreover, in the ninth century, that one Valdo, a friend and counsellor of Berengarius, and a man of eminence, who had many followers, did not approve of the Papal discipline and doctrine. And it came to pass, about a hundred and thirty years after, that a rich merchant of Lyons, who was called Valdus, because he received his religious opinions 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."

From this paragraph of Robinson's, it appears that Valdus, (or Waldus), was one hundred and thirty years too late, to have given name to the Waldenses. Dr. Allix, an eminent historian, in his researches for the origin of the Waldenses, arrives at the same conclusion to which Robinson came, as we find in a note at the bottom of the 23d page of *Perrin's History*, from the pen of Dr. Bray. We give it in Dr. Bray's language. "From the inadvertency of divers Protestant writers, and even Perrin, as well as from the malice of the Romanists and their Inquisitors, the Churches of Milan and the subalpine Waldenses, are derived from Peter Waldo, as if it were he that first founded them. The contrary of late has most clearly been demonstrated by Allix, in his *History of the Ancient Churches of Piedmont*, and also in his *History of the Albigenses*. Allix proves, that the Waldenses separated themselves from the Papacy long before Waldo of Lyons; and that the name of Waldenses or Vaudois was given them from the place of their abode, which the inhabitants called "Les valles de Lucerne et Angrogne," the valleys of Lucerne and Angrogne; whence came the Latin name Vallenses, which afterwards was changed to Valdenses, when the fallacious design was laid to make the world believe that Waldo was their first founder. Excepting this mistake, John Paul Perrin of Lyons, has given a true and most excellent history of the Waldensian Churches. As

the title of Vallenses, the ancient name of the Vaudois, was taken from the place of their habitation, and not from the name of Waldo ; so his disciples and descendants were dispersed into other places, and not among the valleys of the Alps. Allix confesses indeed that some of Waldo's disciples probably joined themselves with the churches in the valleys of Piedmont, being constrained to it by the persecutions which dispersed them far and near. But Waldo was not the founder of the churches of the valleys, which were in existence long before him. \* \* \*

It was only the malice of their enemies, and the desire to blot out the memorial of their antiquity, which made their adversaries impute their origin to so late a period, and to Peter Waldo.' The learned Beza, gives us some valuable information upon this point as we find in a note at the bottom of the 291st page of Mosheim's History, put there by the translator. Speaking of Mosheim's position he says : " We may venture to affirm the contrary, with the learned Beza and other writers of note ; for it seems evident from the best records, that Waldus derived his name from the true Valdenses of Piedmont, whose doctrine he adopted, and who were known by the names of Vaudois and Valdenses, before he or his immediate followers existed.

" If the Valdenses had derived their name from any eminent teacher, it would probably have been from Valdo, who was remarkable for the purity of his doctrine in the 9th century, and was the contemporary and chief counsellor of Berengarius. But the truth is, that they derived their name from their valleys in Piedmont, which in their language are called vau ; hence Vaudois, their true name ; hence Peter of Lyons, was called in Latin Valdus, because he had adopted their doctrine ; and hence the term Valdenses and Waldenses used by those who write in English or Latin, in the place of Vaudois. The bloody Inquisitor Reinerus Sacco, who exerted such a furious zeal for the destruction of the Waldenses, but about 80 years after Valdus of Lyons, and must therefore be supposed to have known whether he was the real founder of the Valdenses or Leonists ; and yet it is remarkable that he speaks of the Leonists (mentioned by Dr. Mosheim in this section, as synonymous with Waldenses) as a sect that had flourished above 500 years, even mentions authors of note, who make

their antiquity remount to the apostolic age. See the account given of Sacco's book by the Jesuit Gretser in the *Bibliotheca Patrum*. I know not upon what principle Dr. Mosheim maintains that the inhabitants of the valleys of Piedmont are to be carefully distinguished from the Waldenses; and I am persuaded that whoever will be at the pains to read attentively the 2d, 25th, 26th and 27th chapters of the first book of Leger's *Histoire Generale des Eglises Vaudoises*, will find this distinction entirely groundless. When the papists ask us where our religion was before Luther, we generally answer, *in the Bible*; and we answer well. But to gratify their taste for tradition and human authority, we may add to this answer, *and in the valleys of Piedmont.*" The testimony presented, shows that Peter Waldo was not the originator of the doctrine of the Waldenses; but that his doctrine and teaching was similar to theirs. Nor does it appear that they derived their name from him in any sense whatever. They had both, their doctrines and name, long before the time of Waldo. As to the name, it has been spelled and pronounced differently, in different languages. In the Waldensian language, it was originally Vaudois; in the Latin Valdenses; and in the English Waldenses. The Waldenses and Albigenses, in their doctrines and practice were the same. "The Albigenses, who are treated of in this history, did not differ from the Waldenses in faith, but were only so called from the country of Albi where they dwelt, and whence at first they derived their original. The Popes condemned them as Waldenses. The legates made war upon them as professors of the faith of the Waldenses. The monks inquisitors formed their process and indictments as against Waldenses. The people persecuted them as such, and they themselves looked upon that title as an honor, being very well assured of the purity of their doctrine, as the same with that of the Waldenses. In respect whereof several historians call them Waldenses. We shall distinguish them therefore not by their faith, but by the place wherein they lived and by the particular wars that they suffered for above fifty years." *Perrin*, p. 129. They lived in the valleys about the Alps and Pyrenees mountains, some in France and some in Italy. Perrin in treating of the doctrines of the Waldenses and Albigenses, treats them both under

the same head. He does this because their faith is the same. That Peter Waldo did not give name and origin to the Waldenses, is conclusive from the fact, that he did not assume the character of a public teacher, until the year 1180, and we have in Perrin's History, a well authenticated Confession of Faith, copied out of their own manuscripts bearing date 1120. This is sixty years before Waldo. There is another well authenticated document of theirs, called "The Noble Lesson," which Perrin translated from an authentic manuscript in the original Waldensian language, dated in the year 1100. This date is not only given to the document, but it is incorporated in it by the writer of it. It commences:

1. "O Brethren, attend to this excellent lesson; we should often watch and pray, for we see this world is near to a close; we should be very careful to do good works, seeing that the end of this world is at hand.

"One thousand and one hundred years are now completed since it was written, 'It is the last time.'"

This "Noble Lesson" was written eighty years before Waldo commenced his public teaching. I will give a synopsis of this lesson in its proper place. The evidence is now conclusive to my mind, that the Waldenses, for at least eighty years before Waldo, had a well defined system of doctrines, name and language. Some authors maintain, that Waldo never had any particular connection with the Waldenses, in any way; but that after his death his followers spread themselves amongst the Albigenses. I am not of the opinion that the Waldenses ever derived their doctrines or their name from any one man as their leader; but that they were a body of Christian people, living in the valleys of Piedmont, and derived their name from their valleys, and their doctrines from the Bible.

2. THEIR ANTIQUITY.—That the Waldenses were of ancient origin is very clear, but to fix the time when they became a separate and distinct body of people, is not an easy matter. Mosheim says they originated in the twelfth century, but it would be as difficult a matter, to reconcile this with their own history, as to determine the exact time of their origin. Some of their well authenticated documents are dated as far back as the year 1100.

Dr. Bray says, "It was only the malice of their enemies, and the desire to blot out the memorial of their antiquity, which made their adversaries impute their origin to so late a period, and to Peter Waldo." In "The Noble Lesson," which is dated in the year 1100, they say nothing that intimates that they were then just beginning to propagate their doctrines, but rather to the contrary of this. "Now after the Apostles there were certain teachers, who showed the way of Jesus Christ our Saviour; and some of these are found even at this present time, but they are known to very few. They have a great desire to point out the way of Jesus Christ; but are so persecuted, that they can do but little." *Perrin*, p. 269. At this date, we find in this "Noble Lesson," that they were called Waldenses. After setting forth the character of one that loves God, and what such a one will do and also what he will not do, they then say he "is called a Waldense." The Waldenses maintain that their doctrines were purely apostolical, and that they were conserved from father to son, from the Apostles down to them. *Perrin* produces a number of letters of remonstrance against the encroachments of the Roman Catholics, in which the Waldenses complain that they are wrongfully persecuted, because they hold no other doctrine than that held by the Apostles.

Reinerius, one of the bitterest enemies the Waldenses ever had, and one of the most virulent inquisitors, acknowledges "that among all the sects which are, or ever were, none have been more pernicious to Rome than that of the Leonists (Waldenses); and among other causes he gives this as the first, that it is most ancient of all; since some affirm, that it has continued from the time of Sylvester, or from the times of the Apostles."

"As for the first five hundred years after Christ, there cannot so much as one sentence be produced out of any one father and council, for the Papists against the Protestants. In the next century, the year 606, Boniface III., Bishop of Rome, with the consent and approbation of the usurper, traitor, and murderer, Phocas the emperor, took upon him the title of universal bishop in which he was confirmed by a council held in Rome the year following. After this, corruptions and heresies rapidly crept into the Church of Rome, which were still opposed by some writers of

the western churches, both in that, and the eighth century ; about the end of which, in the year 794, the Emperor Charles the Great having called a council at Frankfort, with the western churches jointly endeavored to have drawn Pope Adrian and the Church of Rome, out of that gulph of superstition and idolatry, into which they were fallen, by persuading them to embrace the doctrine of Christ and his Apostles. But that design proving ineffectual, Louis the emperor, son and successor to Charles, undertook and prosecuted the same in the ninth century ; and in order thereunto, among other things, he preferred to the Archbishopric of Turin, *of which the valleys of Piedmont are a part*, Claudius, chief chancellor to Charles the Great, and one of the most renowned men of his age, as well for piety and learning, in the year 815. But that good man finding that he could not resist that mighty torrent of superstitious and idolatrous blasphemies, which were taught and practiced at Rome, endeavored to keep his own diocese from being infected with them, and to this end he told his people ‘that they ought not to run to Rome for the pardon of their sins, nor have recourse to the saints or their relics ; that the Church is not founded on Peter, much less upon the Pope, but upon the doctrine of the Apostles ; that they ought not to worship images, nor have them in their churches.’” This quotation, and the preceding one are taken from the preface of the History of the Vaudois, written by Dr. Bray. The facts stated in this quotation, as to the corruptions of the Church of Rome, agree with the general history of the Church of this period. And furthermore, that as the Church of Rome went into superstition and idolatry, the churches situated in the valleys of Piedmont gradually withdrew from her and held on to the doctrines of Christ and his Apostles. Those Christains and churches situated in the valleys of Piedmont in the sixth and seventh centuries, I believe to be the ancestors of the churches and people that subsequently received the name of Waldenses, in the same valleys. In the year 1535, the Waldenses had a French Bible printed, and in the preface to that they say, “that they had always fully enjoyed that heavenly truth contained in the Holy Scriptures, ever since they were enriched with the same, by the Apostles themselves.” This may be seen in Morland’s History,

p. II. The Waldenses, as far as their history shows, never spake of their doctrines otherwise than that they were apostolical. We cannot determine when those people were first called Waldenses, but we verily believe that their doctrines and worship were retained in their original purity from the time Paul preached in Italy. Dr. Bray, in the continuation of the history of the Vaudois after Perrin, says, "the inhabitants of the valleys of Piedmont, received the doctrine of the Gospel, in the times of the Apostles, either from the Apostles themselves, or by those who immediately succeeded them;" p. 289. It is certain that Paul preached in Italy, and as Piedmont is a part of Italy, it is not improbable that he preached there also.

Reinerius Sacco, who flourished in the twelfth century, and bowed at the shrine of Romanism, and exerted an untiring zeal for the destruction of the Waldenses, confesses, that they as a sect, had existed above five hundred years, and mentioned authors of note, who make their antiquity remount to the apostolical age. Be that as it may, their doctrines have been conserved from father to son with remarkable purity.

## CHAPTER II.

CERTAIN anti-pedobaptist writers of the present century, claim that the doctrines held by their respective denominations are purely apostotical; and also that their churches and ministry are connected to the apostles by regular succession. They claim, furthermore, that the Waldensian churches were anti-pedobaptist, and through them endeavor to show their succession from the Apostles. The history and doctrines of the Waldenses, as given by Perrin, savors but little of Baptist proclivities. That they were pedobaptists, is evident, if Perrin writes a truthful history. I will present the evidence of the fact in this chapter.

In order to render the Waldenses obnoxious to their king, the Romish priests, sometime in the twelfth century, brought against them fourteen charges of crime, as they supposed, which are given in detail by Perrin—p. 26. The fourth is, "That they

rejected the baptism of infants.” The Waldenses answered these charges in writing, one by one, and sent their answer to the king, that the falsity of the charges might appear to him. Perrin says that he had their apology in their own tongue, and from it he copies their answer—p. 28. “The fourth calumny was concerning baptism, which, it is said they denied to infants. From this imputation they quit themselves as follows: ‘Neither is the time or place appointed for those who must be baptized; but charity, and the edification of the Church and Congregation, ought to be the rule in this matter; yet, notwithstanding, we bring our *children to be baptized*; which they ought to do to whom they are nearest related; as their parents, or those whom God hath inspired with such a charity.’ This is their own answer to the charge, ‘That they denied baptism to infants.’” Then Perrin adds, “True it is, that being for some hundreds of years constrained to suffer their children to be baptized by the Romish priests, they deferred the doing of it as long as possible, because they detested the human inventions annexed to the institution of that holy sacrament, which they looked upon as pollutions of it. Their Pastors, whom they called Barbs, being often in travels abroad for the service of their churches, they could not have baptism administered to their children by their own ministry. They therefore sometimes kept them long without baptism, upon which delay the priests charged with them that reproach. To which, not only their adversaries have given credit, but many of those also who have approved of their lives and faith in all other points.”

We remark upon this matter, 1st, That they not only deny the charge, but regard it as a *duty* to have their children baptized. 2d, That Perrin, who had in his possession a great variety of their writings—some in the form of sermons, some in tracts on different points in theology, and some in pamphlets—pronounces this charge a *reproach*. We remark further, that he had every means necessary to know whether it was a reproach or not.

“King Louis XII. of France, having received information from the enemies of the Waldenses, dwelling in Provence, of several heinous crimes which they fathered upon them, sent to

the place Adam Fumee, master of requests, and a Sorbonist doctor, called Parni, who was his confessor, to make inquiries into the matter. They visited all their parishes and temples, and neither found there any images, or signs of the ornaments belonging to the mass, or ceremonies of the Romish Church ; much less could they discover any of those crimes with which they were charged. But rather that they kept the sabbath duly, *caused their children to be baptized according to the primitive Church*, taught them the articles of the Christian faith, and the commandments of God. The King having heard the report of the said commissioners, said, with an oath, that they were better men than himself or his people.”—*Perrin*, p. 36. This occurred in 1506.

The Catholics never favored the Waldenses out of any good will towards them ; and any acknowledgements that they have made favorable towards them must be from the force of truth. These two commissioners cleared them of the charges preferred by their enemies, and testified that they had their children baptized according to the primitive Church. That is exactly what anti-pedobaptists do not do ; and yet, they claim the Waldenses.

About the year 1535, just after a severe persecution, they determined to hold a convention for the purpose of re-adopting articles of faith, for their future government, and, as they say in their preamble, “That all things might be done in order,” all the heads of every family, with their pastors, assembled together, out of all their valleys, at Angrogne, on September 12th, in the year 1535.

The seventeenth article of this Confession of Faith relates to the Sacraments, and is as follows :

“As to the sacraments, it hath been determined by the Holy Scriptures, that we have but two sacramental signs or symbols, which Christ Jesus hath left unto us ; the one is Baptism, the other the Eucharist, or Lord’s Supper, which we receive to demonstrate our perseverance in the faith, according to the promise we made in our *baptism in our infancy* ; as also in remembrance of that great benefit which Jesus Christ hath conferred upon us, when he laid down his life for our redemption, cleansing us with his most precious blood.”—*Perrin*, p. 82.

In reference to the convention which drew up and adopted the articles of this Confession of Faith, we notice 1st, That it was general, composed of "all the heads of every family, with their pastors, assembled together *out of all their valleys*;" 2d, That the convention were unanimous in their action. The "Articles following were ordered, read, and approved, and unanimously signed and sworn to by all the assistants, as what they would preserve, observe, believe, and inviolably retain among them, without any contradiction." 3d, That this "doctrine had been delivered from father to son among them, and taken out of the Word of God." They must all have been pedo-baptists, for they say they were baptized in their infancy. Baptist writers claim these people as their ancestors in the Church.

For some years after the adoption of these Articles of Faith, the Waldenses were not troubled much by the Roman Catholics; for the priests then among them, being "out of all hopes of ever seeing those people reclaimed, or reduced to the obedience of the Church of Rome by any violence and compulsion, much less, of their own accord, and perceiving the door of their gain to be shut, they departed without speaking a word." In addition to this, there were wars in Piedmont, between Francis I. and the Prince of Piedmont, which also contributed to the quiet of the Waldenses. About the year 1555 this quiet was broken up, and open persecution again commenced; instigated by the parliament of Turin. The parliament "deputed the President of Julian, and an assessor named De Ecclesia," to go into those places occupied by the Waldenses, and put in execution whatsoever they thought necessary, either for the reduction or the extermination of said people.

"The President with his assessor took his journey to Prouse, and caused public proclamation to be made in the name of the King, that every one of the inhabitants should go to mass on pain of death. Afterwards they came to Pignerol, where they summoned several to appear before them. Among others, there appeared a poor, simple, laboring man, whom the President ordered to have baptism again administered to his child, who had been lately *baptized by the Waldensian minister*, near Angrogne. The poor man desired so much respite, as to offer

up his prayer to God, before he answered him ; which, with some laughter, being granted, he fell down upon his knees, before all the standers-by, and having concluded his prayer, he said to the President, that he would cause his child to be *re-baptized*, provided, he would oblige himself by a bond, signed with his own hand, to discharge and clear him from the sin that he should commit in so doing, and suffer himself, the punishment and condemnation which God would one day inflict upon him for it, taking this iniquity upon him and his. Which the President understanding, commanded him to depart out of his presence, without pressing him any farther.”—*Perrin*, pp. 83, 84.

It may be said that this was but one man, and he a poor, simple, laboring man ; be that as it may, it shows how well indoctrinated he was, and we may infer likewise of the common people generally. His child had been baptized by a Waldensian minister, and he, no doubt, was acting in concert with all the others. Perrin has seen fit to narrate it in his history, whether worth much or little. If he had been an anti-pedobaptist, he would have had no conscientious scruples in regard to the matter, for he would not have considered it baptism at all, either at the hands of the Waldensian minister, or the Roman Catholic priest. The practice of a people in matters of religion, shows as well what their belief is as their Confessions of Faith.

In Perrin’s History, pp. 212, 213, 214, is a Confession of Faith of the Waldenses, copied out of manuscripts, bearing date 1120, four hundred years before the time of Luther, Zwingli, and Calvin, and seventy years before Peter Waldo. All they say in this Confession of Faith, about baptism is, “We acknowledge no other sacrament, than Baptism and the Lord’s Supper.” Immediately after this, is given a Catechism of the ancient Waldenses, for the instruction of their youth. And then a “brief exposition of the Waldenses and Albigenses upon the Apostles’ Creed, the Ten Commandments, the Lord’s Prayer, and the Sacraments.” In these expositions they take up, 1st, The Apostles’ Creed, and explain it article by article. So with the Ten Commandments—explaining each one separately. Also with the Lord’s Prayer, they explain it, each petition in detail. They then explain the Sacraments. “A Sacrament, say they, accor-

ding to the sayings of Augustin, in his Book of the City of God, is an invisible grace, represented by a visible thing. Or a Sacrament is the sign of a holy thing.—*Perrin*, p. 230.

“The first” Sacrament “is called Baptism.”—*Ibid*.

“The things that are not necessary in baptism, are the exorcisms, the breathings, the signs of the cross upon the *infant*, either upon the breast or the forehead, the salt put into the mouth, the spittle into the ears and nostrils, the unction of the breast, the monks cowl, the anointing of the chrism upon the head, and divers the like things, consecrated by the prelate; as also the putting the taper in his hands, clothing it with a white vestment, the blessing of the water, the dipping of it thrice in the water. All these things used in the administration of the sacrament, are not necessary; they neither being of the substance, nor requisite in the sacrament of baptism; from which things, many take an occasion of error and superstition, rather than edification to salvation.

“Now this baptism is visible and material, which maketh the party neither good nor evil, as it appeareth in the Scripture, by Simon Magus and Paul. And whereas, baptism is administered in a full congregation of the faithful, it is to the end, that he that is received into the Church, should be reputed, and held of all, for a Christian brother, and that all the congregation might pray for him that he might be a Christian in heart, as he is outwardly esteemed to be a Christian. And for this cause it is, that *we present our children in baptism*, which they ought to do, to whom the children are nearest, as their parents, and they to whom God hath given this charity.”—*Perrin*, p. 231.

Perrin, in this part of his history, is treating of the doctrines of the Waldenses, exclusively. He gives their expositions of the sacraments, and other doctrines, as he finds them in their own writings.

In their exposition of the sacrament of baptism, that we have just quoted, any one can see that they offer no objection whatever to the doctrine of infant baptism; but only object to the superstitious additions made by the Church of Rome. So far from being opposed to the doctrine itself, they say, “And for this cause it is, that we present our children in baptism.” This, Perrin gives, as their own language, in explaining the sacrament

of baptism. I rely upon this quotation the more, because they are here directly explaining their doctrines; and consequently it is not merely an incidental matter.

When any Church or people, are expounding their own belief or doctrines, they are very sure to be definite and explicit. If those anti-pedobaptists, who claim the Waldenses and the Albigenses as their spiritual ancestors, can draw any comfort from the doctrine of such pedobaptists, they are more than welcome to it. I will show in a subsequent chapter how one of them gets along with this subject.

It is best for men to claim no more than is their due. On p. 242 of Perrin's History, commences a "Treatise of the Old Waldenses and Albigenses, concerning Antichrist, Purgatory, Invocation of Saints, and the Sacraments." On p. 257 they treat of the Sacraments. "1. Baptism.—That which is of no necessity in the administration of baptism, is the exorcism, the breathing on, the sign of the cross upon the infant's breast and forehead, the salt which they put into his mouth, the spittle put to his ears and nose, the anointing of his breast, the capouch, the unction of the crown of his head, and all the rest of those things consecrated by the bishop, putting wax in their hands, arraying them in white, blessing the water, plunging the infant three times, seeking for god-fathers; all these things, commonly practiced about the administration of the sacraments, are needless, as being not at all of the substance of, nor requisite in the sacrament of baptism; these things giving occasion unto many, that they rather fall into error and superstition, than they should be edified by them to salvation; which made some doctors profess that there was no virtue nor benefit to be had in them." In this Treatise on the Sacrament of Baptism, although the Waldenses enter their protest against the needless additions practiced by the Church of Rome, they do not say one word against the baptism of infants. If they had been opposed to it, they would no doubt have expressed their opposition. Their silence is the strongest presumptive evidence that they did not object to it; especially as they were treating the subject, and condemning the additions thereto.

We have here an exposition of the Waldenses, of the sacra-

ment of Baptism, and also a Treatise on the same subject. We have given a quotation from each one, and certainly there is not the least evidence that they entertained any anti-pedobaptist sentiments. We could hardly find anything more explicit in the writings of any pedobaptist of the present day. And yet, Theodosia Earnest traces the Baptist Church, back through the Waldenses to the Apostles.

The Book of Antichrist, in which is found the Exposition of the Waldenses, of the sacraments, was written in 1120—long before Peter Waldo began to preach.

From Dr. Bray's History of the Waldenses—bound in the same volume with Perrin's—we make the following quotation:—"The other instruments which the arch-enemy to the salvation of men made use of to hinder the progress of the Gospel, were the Roman Catholics themselves, and their fiery proselytes and devotees, who would, with all their hearts, have done by this poor people (if God had not limited their power) as their brethren in iniquity had done by their neighbors, in the dominions of the Duke of Savoy—that is, banish, imprisonment, and put to death, and confiscate their goods, if the King had not by an express edict granted and confirmed to his subjects of the marquisate of Saluces, the liberty of living peaceably in their habitations, promising not to disturb or molest them for their said religion, yet after such a manner, that he suffered them to meet in small private assemblies, where the pastor instructed, comforted, and encouraged those poor people, *baptized their children*, and administered the holy supper;" p. 320. This was about the year 1567.

Dr. Bray, speaking of the writings of Vigneaux, a minister of the valley of Lucerne, during a severe persecution of the Churches of the marquisate of Saluces, says, "Thus were some relics and remains of the Churches of the poor Waldenses preserved in the more mountainous portions of the marquisate until the year 1633, but without pastors, or spiritual food for their souls, excepting some few ministers, who were from time to time sent to them incognito from the valley of Lucerne, who, in small and very private assemblies, did instruct, comfort and encourage, as much as possible, these poor faithful, and *baptized their children*. Yet, could not this be done everywhere without expo-

sing both the minister and all his auditors to inevitable ruin, inso-much, that in the year 1633, when they completed their destruction, several of their children were baptized in the said valley of Lucerne, at 18 and 20 years of age.”—p. 326. This quotation is clear proof that the putting off of the baptism of their children until 18 or 20 years of age, was not their custom, but that they were compelled to do it, from two considerations: 1st. Because it was very seldom that any of their ministers could be had to attend to it for them: 2d. Because of the vigilant watch the Roman Catholics had continually upon them, and if found assembled together were exposed to inevitable ruin. It shows also, that they were well taught and instructed, by their ministers in former times, as to their duty in dedicating their children to God in the ordinance of baptism. There is some other evidence in Dr. Bray’s History, but it is similar to that in Perrin’s, and consequently unnecessary to be re-produced.

The direct evidence that I have presented from Perrin and Bray, in establishing the fact, that the Waldenses and Albigenses, were pedobaptists, seems to me to be conclusive. This evidence is collected from their practice, their various writings, their confessions, their exposition of the sacrament of baptism, and extending from the year 1120, to the year 1633. I am of the opinion, that the collected evidence from the writings of any pedobaptist denomination of the present time, including the Confession of Faith, could not be more conclusive in establishing their pedobaptist proclivities, than the evidence I have collected is conclusive in establishing the point under consideration. As to the authority from which it is taken, none is considered any better than Perrin. He is quoted, I see, by a number of writers, on both sides of the question, as the best authority.

I will close this chapter with a quotation from Dr. Miller’s commendatory letter to Perrin’s History—p. 5.

“Our anti-pedobaptist brethren, also, lay claim to the Waldenses as the advocates of their creed, both as to the subjects and the mode of Baptism. The most cursory perusal of the ensuing volume will convince every impartial reader that there is no foundation whatever for this claim.”

## CHAPTER III.

IN the preceding chapter, we have presented evidence that bears directly upon the subject under consideration. In this we shall present some evidence of a collateral nature, bearing however, upon the same point. It is known, that the doctrines held by the Reformers of the sixteenth century are very nearly the same as the doctrines held by the Old Waldenses. Upon this point, Jones, a Baptist historian, who also wrote a history of the Waldenses, says, "An impartial review of the doctrinal sentiments maintained by the Waldenses, the discipline, order, and worship of their churches, as well as their general deportment and manner of life, not to mention their determined opposition to the Church of Rome, afford abundant evidence of the similarity of their views and practices to those held by Luther, Calvin, and the other illustrious characters, whose labors, in the sixteenth century, contributed so eminently to effect the glorious reformation. Most of the Catholic writers, who lived about the time of the reformation, and the age which succeeded it, clearly saw this coincidence between the principles of the Waldenses and those of the reformers, and remarked it in their works." *Jones' History of the Waldenses*, pp. 346, 347. We give the following as examples :

"Lindanus, a Catholic Bishop of the See of Ghent, who wrote in defence of the tenets of the Church of Rome, about 1560, terms Calvin 'the inheritor of the doctrine of the Waldenses.'" *Jones' History*, p. 347. "Mezeray, the celebrated historiographer of France, in his Abridgement of Chronology speaking of the Waldenses, says, 'They held nearly the same opinion as those who are now called Calvinists.'" *Ibid.*

"Gualtier, a Jesuitical monk, in his Chronographical Tables, drew up a catalogue consisting of seven and twenty particulars, in which he shows that the principles of the Waldenses, and those of the Calvinists coincided with each other." *Ibid.*

"Eneas Sylvius (afterward Pope Pius II.) declares the doctrine taught by Calvin to be the same as that of the Waldenses. In this opinion he was followed by John de Cardonne, who in his

life of the Monk of the Valleys of Sernay, thus quaintly expresses himself :

“‘What the sect of Geneva doth admit,  
The Albigenses did commit.’” *Ibid.*

“Bellarmine asserts, that the identical belief which was publicly taught and professed in the valleys of Piedmont, in the year 820 and onwards, was the very same which is at this day professed and owned by the Reformed Churches.” *Leger, Part I., p. 174.* Quoted by Dr. Miller in his recommendatory letter to *Perrin’s History*, p. 4. “Eccius reproaches Luther, that he did but renew the heresies of the Waldenses and Albigenses, of Wickliff and John Huss, formerly condemned.” *Perrin*, p. 45. “Claudius Rubis saith, that the heresies which have been current in our time were founded upon those of the Waldenses, and calls them the relics of Waldo.” *Ibid.* “Cardinal Bellarmin saith that Wickliff could add nothing to the heresy of the Waldenses.” *Ibid.*

“Thomas Walden, who wrote against Wickliff, saith that the doctrine of Waldo was conveyed from France into England. To which agrees Sieur de la Popeliniere, who adds, that the doctrine of the modern Protestants is but little different from that of the Waldenses, which having, saith he, been received into the quarters of Albi, and communicated by the Albigenses to the English their neighbors, when the English held Guienne in their possession, was infused into the understandings of some persons, who carried it into England, and was, as it were, handed down to Wickliff, a very eminent divine in the University of Oxford, and curate of Lutterworth, in the diocese of Lincoln, who by his eloquence and extraordinary doctrine, so won upon the hearts and understandings of several Englishmen, even of the greatest quality, that a scholar brought to Prague a book of Wickliff, entitled the Universals, which being diligently read by John Huss, increased and explained the doctrine sowed a long time before in Bohemia by the *Waldenses*, who fled thither ever since Waldo’s time ; so that several of the people, scholars, nobility, and ecclesiastics did embrace it.” *Perrin*, p. 45. This writer shows, that the doctrine of the Waldenses was handed down to Wick-

liff, and from Wickliff to Huss. It is clearly shown, in the preceding quotations, that Luther and Calvin, received and taught the same.

“Alphonsus de Castoro saith that Wickliff did only bring to light again the errors of the Waldenses.” *Perrin*, p. 46. “Thence we conclude,” says Perrin, “that the doctrine maintained in our days against the inventions of men, is novel to those alone who have smothered it; or that their ancestors abhorred it, for want of the knowledge of its goodness, since we find a considerable number of writings, which manifest that the doctrine for these several hundred years past constantly maintained, down to the Reformation, is the same with that which for several ages hath been stifled by ignorance and ingratitude. Which the adversaries themselves have in some measure confessed, when they said that the doctrine which is called novel, is nothing else but the essence of the errors of the ancient Waldenses;” p. 44. The quotations, which I have presented in this chapter, show that Roman Catholic authors regarded the doctrines of the Old Waldenses and those of Luther and Calvin the same. If they were the same, then the Waldenses were pedobaptists; for Luther and Calvin were pedobaptists of the unyielding sort.

Luther himself says, “after having read the Confession of the Waldenses, that he gave thanks to God for the great light which he had bestowed upon them, rejoicing with them that all cause of suspicion being removed from among them, and the Reformed, which made them be suspected by each other of heresy, they were however so nearly united as to have been brought together into one sheepfold under the only Pastor and Bishop of our souls, who is blessed for ever;” *Perrin*, p. 39. We thus see that Luther and Perrin both set down the doctrine of the Waldenses and the Reformers as the same. I will now present some evidence of a more direct nature, showing the intimacy between the Waldenses and the professors of the Reformed religion in the sixteenth century. On page 92 of Perrin’s History is a “Declaration of the Waldenses dwelling in the valleys of Maties and Meane, and the marquisate of Saluces, made in the year 1603.” This marquisate and these valleys are in the great valley of Piedmont. In this Declaration they say: “We protest and declare, that being

very well assured that *the doctrine and religion taught and practiced by the Reformed churches of France, Switzerland, Germany, Geneva, England, Scotland, Denmark, Sweden, Poland and other kingdoms, countries and lordships, is the only true Christain doctrine and religion approved of and established by God*, who alone can make us acceptable to himself, and bring us to salvation, *we are resolved to follow it at the expense of our lives and fortunes, and to continue therein to the end of our lives.* The words emphasized in this quotation, are also emphasized in Perrin. As to the sentiment taught therein, it speaks for itself. These *Reformed* churches were not anti-pedobaptist, either. This Protest was made during a severe persecution, and in that they were driven from their homes and from their country ; and in their homeless condition they say: “In the mean time we desire the *Reformed* churches in the midst of our exile and calamity, to receive and look upon us as true members thereof, being ready, if it should please God so to order it, to seal the Confession of Faith by them made and published, with our blood, which we acknowledge to be every way conformable to the doctrine taught and written by the holy Apostles, and consequently, therefore, truly apostolical.” *Perrin*, p. 93. Thus it appears that the members of the Waldensian churches could, without any compromise, become members of the Reformed churches. We regard this as strong evidence of their pedobaptist proclivities. The Waldenses say of their own doctrine, that it is apostolical; and they say the same of the doctrine of the Reformed churches. In the year 1530, the Waldenses, having heard something of the nature of the doctrine of the Reformers, sent George Morel and Peter Bourgogne, two of their pastors, to Oecolampadius and others of the Reformed religion, in order that they might be more fully informed of some matters of which they were doubtful. They wrote letters to some of the Reformed preachers, and sent them by their pastors. The one to John Oecolampadius is as follows : “Health be to you Mr. Oecolampadius : Whereas several persons have given us to understand, and the report hath reached our ears, that He who is able to do all things, hath filled and replenished you with the blessings of his Holy Spirit, as it conspicuously appears by its fruits—we

therefore have recourse to you from a far country, and with steadfast hope and confidence, that the Holy Ghost will enlighten our understanding by your means, and will reveal to us and let us into the knowledge of several things, wherein we are now doubtful, and which are hid and concealed from us, by reason of our ignorance and remissness ; and, as we have reason to fear, to the great damage and disadvantage both of ourselves and the people of whom we are the unworthy teachers. That you may know at once how matters stand with us ; we, such as we are, poor instructors of this small people, have undergone for above these four hundred years most sharp and cruel persecutions, and not without great and signal marks and instances of Christ's favor, as all the faithful can easily testify ; for He hath often interposed for the deliverance of this people, when under the harrow of the said cruel and severe persecutions. And therefore we come unto you for advice and consolation, in this our state of weakness." *Perrin*, p. 102.

Oecolampadius wrote the following letter in response :

"We have learnt with great satisfaction, by your faithful pastor George Morel, the nature of your faith and religion, and in what terms you declare it. Therefore we thank our most merciful Father who hath called you to so great a light in this age, even amidst the obscure clouds of ignorance which spread themselves throughout the world and notwithstanding the extravagant power of Antichrist. And therefore we acknowledge that Christ is in you ; for which cause we love you like brethren and would to God we were able to make you sensible in effect, of that which we shall be ready to do for you, although it were to be done with the utmost difficulty. Finally, we desire that what we write may not be looked upon as if through pride we assumed any superiority to ourselves, but out of that brotherly love and charity we bear towards you. The Father of our Lord Jesus Christ hath imparted to you an excellent knowledge of his truth, more than to many other people, and hath blessed you with a spiritual benediction. So that if you persist in his grace, he hath much greater treasures with which he will enrich you, and make you perfect, according to your advancement in the measure of the inheritance of Christ." *Perrin*, p. 39. Quoted by him

from George Morel's conference with Oecolampadius. The letter is thus subscribed: "Oecolampadius prays to the Holy Ghost for the grace of God the Father, through his son Jesus Christ, to the well beloved brethren in Christ, called Waldenses."

Martin Bucer, an eminent man of the Reformed religion, wrote to them at the same time; whose letter is of the same import with that of Oecolampadius. Theodore Beza, a co-laborer with Calvin, "called the Waldenses the offspring of the purest part of the Ancient Christian Church, because they have been miraculously preserved from the errors and ignorance which Satan hath hatched in these latter times." These quotations are enough to show the intimacy and friendship existing between the Waldenses and Reformers. They show also how readily the doctrines of each were received and approved by the other.

If the Waldenses had been anti-pedobaptists, this could not have been the case. That the Reformed were pedobaptists, we need not stop to prove.

Calvin, one of the ruling spirits of the Reformation, was the first to organize Churches on the Presbyterian plan. It is known that Wickliff and Huss, were both pedobaptists, and that through the instrumentality of Huss, Churches were formed and organized, embracing the same doctrine. They acknowledge this doctrine as being derived from the Waldenses. "Eneas Sylvius reporteth of Peter Dreeze and James de Misne, disciples and followers of the Waldenses, that they traveled into Bohemia, in the time of John Huss, and that after some conference and conversation with him, they taught him their doctrine. They themselves do not deny it. For they say that Wickliff was moved to throw off the Papal yoke, by the example of the Waldenses, and that Wickliff was the means and instrument which God made use of for the instruction of John Huss, who taught in Bohemia, and that, therefore, they thought themselves very much obliged to the Churches of the Waldenses, since, whatsoever was good in them, they say, was transplanted into theirs; and so they were, in one sense, the beginning and original of their Churches."—*Perrin*, p. 109.

One more quotation in regard to the friendship and intercourse between the Hussites and Waldenses:

“About the year of our Lord, 1467, the Hussites reforming and separating their Churches from the Church of Rome, understood that there were some Churches of the ancient Waldenses in Austria, upon the frontiers of Bohemia, in which there were great and learned men ordained, and appointed to be pastors, and that the doctrine of the Gospel flourished in its full force and vigor amongst them. That they might be informed of the truth thereof, they sent two of their ministers with two elders, giving them in charge, to inquire into, and know what those flocks or congregations were; for what reasons they had separated themselves from the Church of Rome; their principles and progress; and also to discover and make known to them the beginning of their own conduct in Bohemia, and to acquaint them with the cause and reason of their separation and dissension from the Romish Church.”—*Perrin*, pp. 109, 110.

This correspondence was carried on between the two denominations of Christians for a considerable length of time, and arrangements were being made for a mutual conference, that “they might enter upon better and more efficacious resolutions, and also confer about several other matters of the last importance and concern. But when they were just upon the point of sending to the place which they had appointed for their meeting, they began to fear that the business might be detected and discovered, and so might be of dangerous consequence to them all.”—*Perrin*, p. 111.

This correspondence thus closed, in consequence of the vigilant watch the Romish inquisitors had upon these Waldensian Churches. Persecutions, however, so increased upon them that they were all driven from Austria and took refuge in Bohemia, and finally “united themselves to the Churches of the Hussites.”

We have presented evidence in this chapter which shows clearly, that Roman Catholic writers, about the time of the reformation, invariably pronounced the doctrine of the Waldenses and Reformers, the *same*. These writers ought to know, for they lived in the time of both, and persecuted both with great severity. They certainly could accomplish nothing by charging the Reformers with holding the same doctrine that the Waldenses held, if it were not true. In the next place, the fact is clearly proven

of the intimate friendship, correspondence, and connection between the pedobaptist Reformers and the Waldenses. I find it not in their history that they formed any such alliances with anti-pedobaptists. They regarded each other as true Churches and their doctrine as apostolical. Faber, in his "Inquiry into the History and Theology of the ancient Waldenses and Albigenses," says, "With the Reformed Churches of the sixteenth and nineteenth centuries, the visible and united Churches of the Waldenses and the Albigenses, now actually existing in the valleys of the Cottian Alps, agree, both in all essential parts of Scriptural doctrine, and in a steady opposition to the unscriptural corruptions of the court of Rome."—*Perrin*, p. 123.

Faber was a European writer, and his History has never been published in the United States. I find this piece, however, in Perrin's History, taken from Faber. I will now close this chapter with a quotation from Dr. Miller's commendatory letter, p. 5.

"But there is one notorious, unquestionable fact which is sufficient of itself to refute the allegation, both of prelatists and anti-pedobaptists, in regard to the Waldenses, and that is that after the Reformation on the continent of Europe, and the organization of the Reformed Churches, on the Presbyterian plan, in France, Germany, Switzerland, etc., the Waldenses acknowledged them as true Churches, held communication with them, received ministers from them, and in every variety of way, manifested that they recognized their regular Christian character, and the validity of their ministry. This, surely, could never have been done, if the Waldenses had maintained the divine right of prelacy, or the obligation of the anti-pedobaptist system." Some Roman Catholic writers have had the *presumption* to claim the Waldenses as their spiritual ancestors. Probably no man in the United States is better posted in regard to the history and doctrine of the Waldenses, than Dr. Miller. He was Professor of Ecclesiastical History in the Theological Seminary at Princeton, New Jersey; and not only made Church History his study, but had in his possession four or five of the oldest, most reliable, and most extensive histories of the Waldenses that have ever been written. He decides without question, that they were pedobaptists. I think the evidence that has been presented in this

and the preceding chapter, from the history, practice and doctrine of the Waldenses is sufficient to convince all that they were pedobaptists, except such as are too ignorant and bigoted to be convinced. I know a preacher who professed to debate the question, as to whether the Reformation commenced by Luther, in the sixteenth century, was a blessing or a curse to the world. He, in that, would take the negative and show that it was not a blessing, but a curse. I suppose that he would have shown, in the first place, like Jones does in his History, that the Waldenses were anti-pedobaptists. And in the next place, I suppose his position would have been, that all that was accomplished by the Reformation would ultimately have been accomplished by the Waldenses; and thus it is, that the world would not have been cursed with the doctrine that is held by pedobaptist denominations. But the trouble with this divine would have been a failure in the first instance, inasmuch as he would have had an opponent and not every thing his own way. I do reckon that a great many people have been so gulled and missled, that they verily believe the Waldenses were anti-pedobaptists, and much opposed to the dedication of the infant children of believing parents to God, in the ordinance of baptism. I wish all such could get an unbiased peep into the inside of Perrin's History of that people, and compare it with Jones' History of the same people.

#### CHAPTER IV.

IN the Second and Third Chapters we have presented the evidence collected from the writings and history of the Waldenses, showing that they were pedobaptists. In this chapter we will present some evidence confirmatory of the fact that they baptized by affusion, and not by immersion. The evidence on this point is not so abundant as it is on the preceding. It has generally been the case, as shown by the history of the Church, that those who held the doctrine of infant baptism, held that affusion

was the proper mode. There are exceptions, however, to this. The Waldenses, in their exposition of the sacrament of baptism, in giving their objections to the superstitious additions made by the Church of Rome, object to the dipping of the child three times ; but whether they objected to dipping at all or not, is not stated. Dr. Miller, in his commendatory letter, says, "That they practiced infant baptism, and that they baptized by sprinkling, or affusion." When explaining and defining their doctrine, the Waldenses say of the sacraments, there are but two, and "The first is called Baptism ; in our language, the washing with water, either with the river or the fountain, and it must be administered in the name of the Father, and of the Son, and of the Holy Ghost." That differs from Baptist language, which means immersion in water, and nothing else, is (baptism) immersion. They have held a convention and decided that baptism don't belong to their Bible, and consequently the intruder was ruled out. Dr. Bray, in his History of the Waldenses, p. 292, says, "In the thirteenth article" (of their faith) "they give us a scantling of their doctrine, where they say thus : the sacraments, according to St. Augustine, *de Civitate Dei*, is an invisible grace, represented by a visible thing ; and they say there is a great difference between the sign and the thing signified. The first sacrament is called baptism, viz, a washing or sprinkling of water, which must be administered in the name of the Father, of the Son, and of the Holy Ghost."

The quotations we have made present the sum of the evidence, as given by Perrin and Bray, in establishing the mode of baptism practiced by the Waldenses. There is nothing in it favorable to immersion. There is another source of evidence which, to my mind is very forcible, and that is their correspondence and union with the Reformers of the sixteenth century. That this was the case, is clearly shown in chapter third. It is there shown that quite a number of Roman Catholic writers, and some Reformers, considered their doctrines the same. This source of evidence is just as strong, in the establishment of the fact that they baptized by affusion, as it is that they were pedit-baptists. As the anabaptists were becoming noted about that

time, and rejected the doctrine of infant baptism, and practiced immersion, why, if the Waldenses were of the same faith, did they not form their alliances with them, and not with pedobaptists, who also baptized by affusion?

## CHAPTER V.

WE will devote this chapter to the inaccuracies and garblings of Jones' History of the Waldenses. He commences and proceeds with his History in the channel ordinarily pursued by Church historians, until he comes to the year 606; he then leaves the Church of Rome, and continues his winding way on towards the Waldenses. *I don't fault him for that course.* He only goes where he finds, or pretends to find, anti-pedobaptists. When he gets to the Waldenses, he shows us, by garbling, misquoting, and presenting only a part of the evidence, that they were anti-pedobaptists also. I suppose his cause required it. He quotes a great deal from Perrin, and in speaking of him, in connection with some other historians, he says he is a writer of "unimpeachable veracity." I present this in order to show that he considers Perrin no mean historian. I will now contrast Perrin's "unimpeachable veracity," to Jones' "unimpeachable falsity."

The first item that I shall notice is the seventh Article of a Waldensian Confession of Faith, found in Perrin's History, p. 53, and copied into Jones' History, p. 326. Jones refers to Perrin as his only authority for producing this Confession. This Article in Perrin reads thus :

"We believe that in the sacrament of baptism, the water is the visible and external sign, which represents to us that which, by virtue of the invisible God so working, is within us; that is to say, the renovation of the spirit, and the mortification of our members in Jesus Christ, by which also we are received into the holy congregation of God's people, protesting and declaring before it our faith and change of life."

I will now give it as I find it in Jones' History, and emphasize the parts that he changes :

“We believe that in the *ordinance* of baptism, the water is the visible and external sign, which represents to us that which, by virtue of God’s invisible operation, is within us, *namely*, the renovation of our *minds*, and the mortification of our members *through* (*the faith of*) Jesus Christ. *And by this ordinance* we are received into the holy congregation of God’s people, *previously professing* and declaring our faith and change of life.”

His changes in this quotation don’t amount to a great deal, only changing the sense in one instance. When the Confession, as given by Perrin, speaks of being received into the holy congregation of God’s people, protesting and declaring before *it* our faith, &c., I understand the pronoun *it* to refer to the congregation before which we declare; whereas, Jones changes the phraseology, and makes it refer to a profession of religion that had been made before being received into the congregation. I suppose he did this in order to show inasmuch as infants could not make this profession, the Waldenses were therefore anti-pedobaptists. The language of this Confession is not uncommon in the writings of the Waldenses, when they speak directly of infants. In the 17th Article of another Confession of theirs—*Perrin*, p. 82—in speaking of the sacraments, they say, “The one is Baptism, the other the Eucharist or Lord’s Supper, which we receive to demonstrate our perseverance in the faith, according to the promise we made in our baptism in our infancy.” Also in their exposition of the Sacraments—*Perrin*, p. 231—“And whereas, baptism is administered in a full congregation of the faithful, it is to the end, that he that is received into the Church, should be reputed and held of all for a Christian brother, and that all the congregation might pray for him, that he may be a Christian in heart, as he is outwardly esteemed to be a Christian. *And for this cause it is* that we present our children in baptism, which they ought to do to whom the children are nearest as their parents, and they to whom God hath given this charity.”

In the first of these two quotations they speak of the promise they made in their infancy. I understand them to mean that they were dedicated to God in infancy, by their faithful parents, and now are carrying out the obligations imposed upon them. In the second, they speak of presenting their children in baptism, that

they might receive the benefit of the special prayers of the congregation, and ultimately become Christians in heart. There is nothing new, nothing wrong, and nothing unscriptural in dedicating infants to God for future service, as we can see by examining Numbers, xxiii. ch. and 28th verse ; also Deut. xxix., 10. About the year 1508, and during the reign of Ladislaus, king of Hungary and Bohemia, a severe persecution broke out against the Waldenses ; and their enemies, in order to render them more obnoxious to the king, brought against them fourteen charges of error and crime. The fourth one was that they rejected the baptism of infants. This we gave in chapter second, and also their answer and denial of the charge. The point we wish to make is, that Jones, in quoting these charges from Perrin—such as suit him, and gives Perrin as his author—leaves out the fourth one, and their answer to it. In that answer (*Perrin*, p. 28) they come out strongly for infant baptism. Jones tells us, however, that he would give a few of the more interesting particulars concerning these charges. I suppose this one did not come under that head. I do not think he could hardly have quoted the third and fifth and not have seen the fourth at all. I judge he saw it. *But it would have spoiled his nice arrangements.*

There is another item we shall notice, that is still more glaring than the one just disposed of. We find it in Jones' History, p. 338, and in Perrin's, p. 36. Jones quotes it and gives Perrin as his author. I quote it first from Perrin. "King Louis XII. of France, having received information from the enemies of the Waldenses dwelling in Provence, of several heinous crimes which they fathered upon them, sent to the place Adam Fumee, master of requests, and a Sorbonist doctor, called Parni, who was his confessor, to make inquiry into the matter. They visited all their parishes and temples, and neither found there any images, or signs of the ornaments belonging to the mass, or ceremonies of the Romish Church ; much less could they discover any of those crimes with which they were charged. But rather that they kept the Sabbath duly, *caused their children to be baptized according to the primitive Church*, taught them the articles of the Christian faith, and the commandments of God. The king

having heard the report of the said commissioners, said; with an oath, that they were better men than himself or his people." I will give it as Jones quotes it. "Louis XII., king of France, being informed by the enemies of the Waldenses, inhabiting a part of the province of Provence, that several heinous crimes were laid to their account, sent the master of requests, and a certain doctor of the Sorbonne, who was confessor to his Majesty, to make inquiry into this matter. On their return, they reported that they had visited all the parishes where they dwelt, had inspected their places of worship, but that they had found there no images, nor signs of the ornaments belonging to the mass, nor any of the ceremonies of the Romish Church; much less could they discover any traces of those crimes with which they were charged. On the contrary, they kept the Sabbath day, *observed the ordinance of baptism according to the primitive Church*, instructed their children in the articles of the Christian faith and the commandments of God. The king having heard the report of his commissioners, said with an oath, that they were better men than himself or his people." I wish to direct particular attention to the words emphasized. Perrin says, *they caused their children to be baptized according to the primitive Church*. But that does not suit Mr. Jones, and he therefore changes his author's language, and makes the sense quite another thing—*observed the ordinance of baptism according to the primitive Church*. The Waldenses were pedobaptists, but Mr. Jones was determined, at all hazards, to make it appear that they were anti-pedobaptists. What shall I call such quoting of an author as this? Is it garbling? I suppose it is. Is it characteristic of a *faithful* historian? I suppose it is not. Is it putting the false for the true? I suppose it is. Whenever a man gets as low down in order to carry a point as Mr. Jones has done, he is low indeed. And if it should ever happen that the peculiarities of my Church were to require it of me, I would certainly move my head-quarters. I think, if I were to present matters in such a garbled manner as this, it would disturb my conscience.

I find a Confession of Faith of the Waldenses in Perrin's History, pp. 81-2, which is definite and explicit, in favor of infant baptism. I gave the article upon that point in chapter second.

Mr. Jones passes this by, as silently as death. He does not intimate that there is any thing of the kind in Perrin. I have seen the statement in the writings of one great man, at least, of the present age, that Jones was a faithful historian. I have previously given the account of a poor laboring man whom the president of Julian, a Roman Catholic functionary, ordered to have his infant child *re baptized*, which had a few days before been *baptized* by the Waldensian minister near Angrogne. Mr. Jones, in his History, p. 462, gives a part of this account ; but just before he gets to the baptism of the infant, by a Waldensian minister, he branches out on other things. He is a very cautious writer. He succeeds too in making all his points clear, notwithstanding the difficulties are numerous, and lie just at hand. If he can't *move them*, he will *move himself*.

The Waldenses, in their writings denominate the Pope Antichrist. Perrin gives a treatise of the Waldenses, on the works of Antichrist. In that they say, "The third work of Antichrist consists in this, that he attributes the regeneration of the Holy Spirit unto the dead outward work, *baptizing children in that faith*, and teaching that thereby baptism and regeneration must be had, and therein he confers and bestows orders and other sacraments, and groundeth therein all his Christianity, which is against the Holy Spirit." Jones gives this from Perrin, as follows :

"He (Antichrist) teaches to *baptize children into the faith*, and attributes to this the work of regeneration ; thus confounding the work of the Holy Spirit in regeneration with the external rite of baptism, and on this foundation bestows orders, and indeed grounds all his Christianity." Jones' quotation changes the sense very materially, from what it is in Perrin. This book of Antichrist, is the production of the Waldenses themselves—Perrin produces it from their own manuscripts—in it they say Antichrist (the Pope) attributes the regeneration of the Holy Spirit unto the dead outward work and in *that faith*, (i. e. the dead outward work,) baptizes children. Jones says, "He (Antichrist) teaches to baptize children into *the faith* ;" evidently meaning the faith of the gospel, or Christian religion. The Waldenses were opposing Antichrist, and Jones' perversion of

their language makes them imply that they were opposed to infant baptism *per se*. Whereas their own language, as given by Perrin, does not imply any such thing. It seems that Jones was determined, not to admit any thing into his History of the Waldenses, that could be construed to imply in the least that they were pedobaptists. And he even changes language, so as to make it imply that they were anti-pedobaptists.

Perrin devotes a part of his History to the doctrines of the Waldenses, and in that he gives their exposition of the sacrament of baptism ; in which they speak definitely in favor of infant baptism. This exposition was given in chapter second. Mr. Jones omits this entirely in his History. He must have known it was there. He quotes too much from Perrin not to see it at all.

I am willing to allow, that whenever he came to such evidence as this, he was taken with a kind of sectarian blindness, that prevented him from seeing it. The reader can now see the evidence that has been given from Perrin, in attestation of the fact, that the Waldenses were pedobaptists ; all this Mr. Jones either omits, or changes the language so as to make the sense exactly the opposite of what it is in Perrin. Faithful historian !

Mr. Jones, after quoting a number of Roman Catholic authors to show that the doctrines of the Waldenses and Reformers were the same, then says : “To these impartial testimonies which are more than sufficient to settle the question of family likeness, I shall only add that of the learned Limborch, professor of divinity in the University of Amsterdam, and that of Dr. Mosheim, the ecclesiastical historian. The former, comparing them with the Christains of his own time says, ‘to speak candidly what I think of all the *modern* sects of Christians, the Dutch Baptists most resemble both the Waldenses and Albigenses.’ The latter notwithstanding the flimsy, confused and in many instances, the erroneous account which he has given of the Waldenses, yet has expressly owned that before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe, persons who adhered tenaciously to the principles of the modern Dutch Baptists.’” I have not Limborch’s History at hand, and consequently cannot test the accuracy of his quotation. If he is correct in this quotation, it is the first one I have found. His

quotation from Mosheim can be easily tested as to accuracy. He refers to *Mosheim's Ecclesiastical History*, cent. xvi., sect. iii., part ii., chap. iii.

We have found the place, and it reads: "Before the rise of Luther and Calvin, there lay concealed, in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons who adhered tenaciously to the following doctrine which the Waldenses, Wickliffites and Hussites had maintained, some in a more disguised, and others in a more open and public manner, viz: that the kingdom of Christ, or the visible Church which he established upon earth, was an assembly of true and real saints and ought therefore to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests, to oppose the progress of iniquity, or to correct and reform transgressors." That is the quotation from the place referred to in Mosheim, "*verbatim, punctuatum et literatum.*" The man that can see Dutch Baptist in it must have a vision as keen as the pig that could see the wind. Mr. Jones is a mighty man of the sort. I am now done with his misquotations, perversions and garblings.

I will conclude this chapter with a quotation from Dr. Miller: "William Jones, an eminent Baptist, in his 'History of the Waldenses,' has so mutilated and perverted the plainest documents of those pious witnesses of the truth, in order to make them speak the language of anti-pedobaptists, as to place his character as an honest historian in a most undesirable position."

## CHAPTER VI.

WE shall devote this chapter to the form of government adopted by the Waldensian Church. It appears from their history that they had a well organized system of Church government. Like the Presbyterian order, the Waldensian Church is governed by three courts. The lowest of these is composed of the pastor, elders and deacons of each particular Church. This court is called the Consistory. It answers to the Church Session in the Pres-

byterian order of Church government. The duty of the elders and deacons is the same that it is in Presbyterian Churches, and they are elected by the congregation in the same way. "The form," says Dr. Baird, "by which they are installed, is given in the Liturgy of the Church."

Dr. Bray, in his History of the Waldenses, gives a Confession of Faith, in which they speak of elders and deacons' exercising conjoint authority with the pastor in the discipline of their respective congregations, "according to the practice of the ancient Church." Dr. Bray, further says of the Waldenses, pp. 296-7: "But, if they have succeeded the apostles as to their doctrine, they likewise succeeded as to the order and government of the Church. In the primitive Church, Acts xx., the Apostles established for the government of it, elders (Ephes. iv., 11) and deacons, as we may learn, as well from the Acts of the Apostles as from their Epistles, Tit. i., 5, 6. The pastors are likewise called bishops and elders, 1 Tim., iii. They are called pastors, because they are to feed the flock of Christ, which are his sheep, with the good word of God; they are called bishops, which signifies inspectors or watchers, because they are to watch and take care of the flock which is committed to their charge; they are called elders, because they ought to be sage and prudent, and edify those that are committed to them, by their good life and conduct; and so there were two sorts of elders in the primitive Church, the one labored in the government of the Church only, and the other, besides the care they had of the affairs of the Church, took also pains in preaching and explaining the word, 1 Tim., v. 17. The deacons had the care of the poor, and pastor, elders and deacons altogether, had the government of the Church. This is the discipline that the Churches of Piedmont have always kept, for in their ancient manuscript, it is said, the Churches there have always had pastors, elders and deacons to govern them, as they had until the year 1686, when they were dispersed. The pastors employed themselves to instruct and exhort the people to live well and holily; and the pastors, elders, and deacons altogether, watched over their flock, to banish all vice and scandal."

We have thus definitely presented the officers of each respective Church, and also their duties clearly marked out. They

maintain, contrary to the assertions of some, that the primitive Church had two sorts of elders, and their respective functions defined.

Perrin, in his History, gives some further information upon this subject. In speaking of elders and ecclesiastical assemblies, he says:—"We choose amongst the people, rulers and elders, according to the diversity of their employment, in the unity of Christ. According to the Apostle, in his first Epistle to Titus; 'I have left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I have appointed thee.'"

Concerning Ecclesiastical Correction, he further says:—"Corrections are to be used to retain men in awe, to the end, that they that are not faithful may be punished and separated, either for their wicked life, or erroneous belief, or their want of charity, or any of those evils which may be possibly all found together in one particular person. Now that it is necessary to use such corrections, the Lord Jesus Christ teacheth us, saying:—"If thy brother tresspass against thee, rebuke him betwixt thee and himself; and if he repent, forgive him"—Luke, xvii. The Apostle confirmeth the same, saying to the Galatians:—"If a man be taken in any sin, you that are spiritual, instruct such an one in the spirit or meekness." But for as much as all receive not those corrections in love, our Lord teacheth our *spiritual guides* what course they should take in this case, saying:—"But if he hearken not unto you, take with thee one or two; for in the mouth of two or three, shall every word be established." Our Lord's meaning is, if the fault be not public, and known to many. But not so, if the sin be made manifest and made known to every one; for in such a case the chastisement must be made manifest too. The Apostle telleth us as much in the first of Tim., v. 20. 'Them that sin, rebuke before all, that others may fear.'"—*Perrin*, p. 239.

In the infliction of ecclesiastical correction, the matter was brought before, and conducted by their *spiritual guides*, and not by the entire congregation. This is very clear from the quotation we have just given. Their manner is also clearly stated in

regard to excommunication ; as will appear from the following quotation :

“ But when such will not amend their lives by any of those admonitions, nor leave their wicked ways, Christ teareth us what we are to do against such : ‘ If they will not hearken thereunto, tell the church,’ *that is to say, the guides whereby the church is ruled and preserved*, that he may be punished, especially for contumacy ; this the Apostle confirmeth, 1 Cor., v., 3, 11. ‘ I verily as absent in body, but present in spirit have judged already as though I were present in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of the Lord Jesus Christ. If any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, I say, eat not with any that is such a one, but put away that wicked person from amongst you. If there be any one that will not obey our word, mark that man by an epistle, and have no company with him that he may be ashamed ; yet count him not an enemy, but admonish him as a brother ;’ as our Saviour saith, ‘ let him be unto thee as a pagan, or a publican ;’ that is to say, let him be deprived of all aid of the church, and of the ministry, and the fellowship and union of the church.” *Perrin*, p. 239.

This authority to excommunicate the unruly and wicked, is vested in what we of the Presbyterian order, call the Church Session—by the Waldenses it was called the “ Consistory.” The members composing this Consistory were elected to that office by the congregation over which they were to watch and exercise discipline ; just as a Presbyterian congregation would elect ruling elders. They were not, consequently, of what is called the independent order of church government. At least they were not of those who maintained that in all cases coming before the church for trial, every member of that church, whether male or female, old or young, has a right to speak and vote. This was to be done by judicious men chosen for that purpose. They differ, in this respect, very materially, in church government from the Baptists, who claim them so persistently as their spiritual ancestors.

The next court, superior to the Consistory, is the *Table* or *Board*, which is composed of the Moderator, Moderator-adjunct,

and the Secretary of the Synod, and also two laymen elected by the Synod. Although this body consists of only five members; it is one of much importance to the church and possesses great powers. "Its duty is to superintend the churches and schools, watching over the pastors and teachers ; to fulfill the decisions of the Synod, when the latter body is not in session, to suspend pastors or teachers whom it thinks unworthy, to decide whatever difficulties may occur between the congregations and their pastors. Besides this work of supervision, it examines and ordains candidates for the ministry, whose studies and conduct it looks after, carries on foreign and domestic correspondence, and appoints the deputations to other countries." Dr. Baird's *History of the modern Vaudois*, p. 470. We see from this quotation, the very important work committed to this *Table* or *Board*. Although it is not formed in the same way that Presbyteries are formed according to Presbyterianism, yet the greater part of its work is exactly the same as that committed to Presbyteries. It forms the connection between the Consistory and Synod. Its members hold their office from one session of the Synod to another. This court would not be improperly styled a standing committee of the Synod. The expenses of its members during its sessions are paid. The highest ecclesiastical court among the Vaudois or Waldenses, is the Synod. "It is composed of all the ministers belonging to their Church ; including the Chaplain at Turin, and the clerical professors in the college." Each parish, or church, sends two elders to the Synod ; "but the two can give but one vote." Candidates for the ministry may also attend, and take part in the deliberations, but cannot vote." "Our pastors," say they, "do call assemblies once every year, to determine of all affairs in a general Synod." *Perrin*, p. 239.

"In former times the Synod met once a year, generally in the autumn ; in times of persecution, during the winter." Latterly it has met only once in five years. They are not permitted to meet now in the capacity of a Synod, only as they petition the government, and obtain a grant. This they can do as often as they please ; but they have to pay a tax of two hundred and forty dollars, to the government, for a permission to hold one session of the Synod. At such a cost as this, so poor a people

as they are cannot afford to meet oftener than once in five years. The Intendent of Pignerol, with his secretary, always attends each session of the Synod, whose duty it is to watch, lest something be done contrary to the interests of Romanism. Also to see that no subjects are treated of except those "mentioned in the petition addressed to the government, to obtain permission to hold the meeting." They not only have to pay a heavy tax for the privilege of meeting, but have a guard over them while in session. They have too, to state in the petition to the government what topics they wish to consider ; and no others can be introduced. The first business of the Synod upon meeting, after prayer by the Moderator of the last assembly, is the election of a new Moderator, Moderator-adjunct, and Secretary, and also two Elders to attend the meetings of the new *Table*. The Synod has the general oversight of all the interests of the Church. "It attends to the education of the people, the erection of churches and school-houses ; and also has the care of the poor." Besides this part of its business, it has the supervision of all the churches and schools ; also the prerogative of enforcing discipline and of fixing the salaries of ministers and teachers. We have now presented the sum of the evidence pertaining to the form of church government adopted by the Waldenses. They have three ecclesiastical courts—the Consistory, the Table, and the Synod ; all of which, with their respective powers and duties, have been explained. We are indebted to the pen of the Rev. Robert Baird, D.D., for most of the knowledge we have of their church government. He spent some time amongst the Waldenses several years ago, in their own native valleys ; and what he gives us, is from actual observation, or oral instruction. We have now gone through with some of the distinctive doctrines of the Waldenses, and presented their peculiar form of church government. We find that they differ *essentially*, in the *subject* of Baptism, the *mode* of Baptism, and in the *form* of church government, from their "*so called*" spiritual descendants—the Baptists. As Presbyterians, we make no such high pretensions to a regular succession from the Apostles, as some others do ; and yet I believe that we could as *easily* trace this succession from Calvin, on through the Waldenses, as some who claim very great

antiquity for their origin. I notice a Baptist writer in Belcher's History of all Denominations who says, that the Baptists have reason to be thankful to Mosheim for saying that the origin of the Baptists is hid in the "depths of antiquity." If he would give us all that Mosheim says in this connection, about their origin and antiquity, it might be possible, that they would not have so much reason to be thankful. First, because Mosheim says this of the origin of the "Anabaptists or Mennonites," a people so fanatical and wild, that it would not be much credit to any body of Christians to claim. Second, because this boasted antiquity, extends no farther back, than the commencement of the Reformation under Luther. For the benefit of the "thankful" ones I will give the quotation in full. "The true origin of that sect which acquired the denomination of Anabaptists by their administering anew the rite of baptism to those who came over to their communion, and derived that of Mennonites from the famous man to whom they owe the greatest part of their present felicity, *is hidden in the depths of antiquity*, and is of consequence, extremely difficult to be ascertained. This uncertainty will not appear surprising, when it is considered that this sect started up suddenly in several countries at the same point of time under leaders of different talents and different intentions, *and at the very period* when the first contests of the reformers with the Roman pontiffs drew the attention of the world, and employed the pens of the learned, in such a manner, as to render all other objects and incidents almost matters of indifference." *Mosheim's Church History*, pp. 490, 491. Mosheim, in speaking of the Baptists of England, says, "It is, however, probable that they derive their origin from the German and Dutch Mennonites, and that in former times they adopted their doctrine in all its points." *Mosheim*, p. 500. Nearly every Baptist writer in quoting this "*depth of antiquity*," from Mosheim, commits two errors: first, they don't tell us that he is not speaking of the Baptists at all, but make the impression that he is; second, they don't tell us how *shallow* the *depth* of this antiquity is. If this writer *thinks* the Baptists ought to be thankful to Mosheim for the bit of encouragement he gives them—I *think* he ought to quote him correctly.

## CHAPTER VII.

IN this chapter we shall only give some documents of the Old Waldenses of ancient date, which show the purity of their doctrines and practice during the dark ages.

“Ancient Confessions of the Faith of the Waldenses, copied out of manuscripts bearing date 1120, four hundred years before the time of Luther, and Zwingle and Calvin, and seventy years before Peter Waldo.”

“I.—We believe and firmly hold all that which is contained in the twelve articles of the Symbol, which is called the Apostle’s Creed, accounting for heresy whatsoever is disagreeing, and not consonant to the said twelve articles.

“II.—We believe there is one God, Father, Son, and Holy Ghost.

“III.—We acknowledge for the holy canonical Scriptures, the books of the Holy Bible. (Each one is here named in proper order.

“IV.—The books above-said, teach that there is one God Almighty, all-wise, and all-good, who has made all things by his goodness ; for he formed Adam in his own image and likeness ; but that by the envy of the devil and the disobedience of the said Adam, sin has entered into the world, and that we are sinners in Adam and by Adam.

“V.—That Christ was promised to our fathers who received the law, that so knowing by the law their sin, unrighteousness, and insufficiency, they might desire the coming of Christ to satisfy for their sins, and accomplish the law by himself.

“VI.—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.

“VII.—That Christ is our life, truth, peace, and righteousness, as also our pastor, advocate, and priest, who died for the salvation of all those who believe, and is risen for our justification.

“VIII.—In like manner we firmly hold that there is no other

meditator and advocate 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 concerning all the other saints—that being in heaven, they wait for the resurrection of their bodies at the day of judgement.

“IX.—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, absolutely denying the purgatory invented by Antichrist, and forged contrary to the truth.

“X.—We have always accounted as unspeakable abominations before God, all those inventions of men, namely, the feasts and vigils of saints, and the water which they call holy ; as likewise to abstain from flesh on certain days, and the like, but especially their masses.

“XI.—We esteem for an abomination, and as anti-christian, all those human inventions which are a trouble or a prejudice to the liberty of the spirit.

“XII.—We believe that the sacraments are signs of the holy thing, visible forms of the invisible grace, accounting it good that the faithful sometimes use the said signs or visible forms. However, we believe and hold that the above said faithful may be saved without receiving the signs aforesaid.

“XIII.—We acknowledge no other Sacrament than Baptism and the Lord's Supper.

“XIV.—We ought to honor the secular powers, by subjection, ready obedience, and paying of tribute.

This Confession is a fair sample of the doctrine of the Waldenses, upon the points which it touches.

Perrin gives no Confession of theirs which teaches an opposite doctrine.

“CATECHISM OF THE ANCIENT WALDENSES, FOR THE INSTRUCTION OF THEIR YOUTH. IN EIGHT PARTS.”

(The date of this is 1100.)

“PART I.

“*Minister.* If one should demand of you, Who are you? what would you answer?

*“Child.* A creature of God, reasonable and mortal.

*“Min.* Why has God created you?

*“Ans.* To the end that I might know him and serve him, and be saved by his grace.

*“Min.* Wherein consists your salvation?

*“Ans.* In three substantial virtues, which do necessarily belong to salvation.

*“Min.* Which are they?

*“Ans.* Faith, hope, and charity.

*“Min.* How can you prove that?

*“Ans.* The Apostle writes, 1 Cor. xiii., 13, Now abideth faith, hope and charity, these three.

*“Min.* What is faith?

*“Ans.* According to the Apostle, Heb., xi., 1, It is the substance of things hoped for, and the evidence of things not seen.

*“Min.* How many sorts of faith are there?

*“Ans.* There are two sorts, a living and a dead faith.

*“Min.* What is a living faith?

*“Ans.* It is that which works by charity.

*“Min.* What is a dead faith?

*“Ans.* According to St. James, that faith which is without works is dead. Again, faith is nothing without works ; or a dead faith is to believe that there is a God, and to believe those things concerning God, and not to believe in him.

## “PART II.

*“Min.* What is your faith?

*“Ans.* The true Catholic and Apostolic faith.

*“Min.* What is that?

*“Ans.* It is that which is the result or symbol of the Apostles, is divided into twelve articles.

*“Min.* What is that?

*“Ans.* I believe in God the Father, Almighty, etc.

*“Min.* By what means can you know that you believe in God?

*“Ans.* By this, that I know and observe the commandments of God.

*“Min.* How many commandments of God are there?

*Ans.* Ten, as is manifest in Exodus and Deuteronomy.

*Min.* Which be they?

*Ans.* Hear, O Israel, I am the Lord thy God. Thou shalt have none other Gods before me. Thou shalt not make any graven image, nor the likeness of anything that is in heaven, etc.

*Min.* What is the sum or drift of these commandments?

*Ans.* It consists in these two great commandments: Thou shalt love God above all things, and thy neighbor as thyself.

“PART III.

*Min.* What is the foundation of these commandments, by which every one may enter into life, and without the which foundation, none can do anything worthily, or fulfill the commandments?

*Ans.* The Lord Jesus Christ, of whom the Apostle speaks, 1 Cor. iii., Other foundation can no man lay than that is laid, which is Jesus Christ.

*Min.* By what means may a man come to this foundation?

*Ans.* By faith, as saith Peter, 1 Peter, ii., Behold I lay in Sion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded. And the Lord saith, he that believeth hath eternal life.

*Min.* Whereby canst thou know thou believest?

*Ans.* By this, that I know him to be true God, and true man, who was born, and who hath suffered, etc., for our redemption, justification, and that I love him, and desire to fulfill his commandments.

*Min.* By what means may one attain to those essential virtues, faith, hope, and charity?

*Ans.* By the gifts of the Holy Ghost.

*Min.* Dost thou believe in the Holy Ghost?

*Ans.* Yes, I do believe. For the Holy Spirit proceeds from the Father and the Son, and is one person of the Trinity; and according to the divinity, is equal to the Father and the Son.

*Min.* Thou believest God the Father, God the Son, and God the Holy Ghost, thou hast therefore three Gods.

*Ans.* I have not three.

*Min.* Yea, but thou hast named three.

## "PART IV.

"*Ans.* That is by reason of the difference of the persons, not by reasons of the essence of the divinity. For although there are three persons, yet, notwithstanding, there is but one essence.

"*Min.* In what manner dost thou adore and worship that God on whom thou believest?

"*Ans.* I adore him with the adoration of an inward and outward worship. Outwardly, by the bending of the knee, and lifting up the hands, and bowing the body, by hymns and spiritual songs, by fasting and prayer. But inwardly, by a holy affection, by a will conformable unto all things that are well pleasing unto him. And I serve him by faith, hope, and charity, according to his commandments.

"*Min.* Dost thou adore and worship any other thing as God?

"*Ans.* No.

"*Min.* Why?

"*Ans.* Because of his commandments, whereby it is strictly commanded, saying, Thou shalt worship the Lord thy God and him only shalt thou serve. And again, I will not give my glory to another. Again, As I live, saith the Lord, every knee shall bow before me. And Jesus Christ saith, There shall come the true worshippers, which shall worship the Father in spirit and in truth. And the Angel would not be worshipped by St. John, nor St. Peter by Cornelius.

"*Min.* After what manner prayest thou?

"*Ans.* I pray rehearsing the prayer given me by the Son of God, saying, Our Father which art in Heaven, etc.

"*Min.* What is the other substantial virtue?

"*Ans.* It is charity.

"*Min.* What is charity?

"*Ans.* It is the gift of the Holy Spirit, by which the soul is reformed in the will, being enlightened by faith, whereby I believe all that ought to be believed, and hope all that ought to be hoped.

## "PART V.

"*Min.* Dost thou believe in the holy Church?

*Ans.* No, for it is a creature ; but I believe there is one.

*Min.* What is that which thou believest concerning the holy Church?

*Ans.* I say that the Church is considered two manner of ways, the one substantially, and the other ministerially. As it is considered substantially, by the Holy Catholic Church is meant all the elect of God, from the beginning of the world to the end, by the grace of God, through the merit of Christ, gathered together by the Holy Spirit, and foreordained to eternal life ; the number and names of whom are known to him who has elected them ; and in this Church remain none who are reprobate. But the Church, as it is considered according to the truth of the ministry, is the company of the ministers of Christ, together with the people committed to their charge, using the ministry by faith, hope, and charity.

*Min.* Whereby dost thou know the Church of Christ?

*Ans.* By the ministers, lawfully called, and by the people participating in the truth of the ministry.

*Min.* By what marks knowest thou the ministers?

*Ans.* By the true sense of faith, by sound doctrine, by a life of good example, by the preaching of the Gospel, and due administration of the Sacraments.

*Min.* By what marks knowest thou the false ministers?

*Ans.* By their fruits, by their blindness, by their evil works, by their perverse doctrine, and by their undue administration of the Sacraments.

*Min.* Whereby knowest thou their blindness?

*Ans.* When not knowing the truth, which necessarily appertains to salvation, they observe human inventions as ordinances of God, of whom is verified what Isaiah saith, and which is alleged by our Lord Jesus Christ, Matthew, xv., This people honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men.

*Min.* By what mark knowest thou their evil works?

*Ans.* By those manifest sins of which the Apostle speaks, Galatians, v., 21, saying, That they which do such things shall not inherit the Kingdom of God.

*“Min.* By what marks knowest thou perverse doctrine?

*“Ans.* When it teacheth contrary to faith and hope ; such as idolatry as several sorts, viz, towards a reasonable, sensible, visible and invisible creature ; for it is the Father alone, with the Son and Holy Spirit, who ought to be worshipped, and not any creature whatsoever. But on the contrary, they attribute to man, and to the works of his hands, to his word, or to his authority, in such a manner that men ignorantly believe that God is debtor to man by their false religion, and satisfying the simony of the priests.

“PART VI.

*“Min.* By what marks is an undue administration of the sacraments known?

*“Ans.* When the priests not knowing the intention of Christ in the sacrament, say that the grace and truth is included in the external ceremonies, and persuade men to the participation of the sacrament without the truth, and without faith. But the Lord chargeth them that are his, to take heed of such false prophets, saying, Beware of the Pharisees, that is to say, the leaven of their doctrine. Again believe them not, neither go after them. And David hates the church or congregation of such persons, saying, I hate the congregation of evil men. And the Lord commands to come out from the midst of such people ; Numbers vi., 16—Depart from the tents of these wicked men, and touch nothing of theirs lest ye be consumed in their sins. And the Apostle, 2 Cor., vi., 14—Be not unequally yoked with unbelievers. For what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial ? Or what part hath he that believeth with an infidel ? And what agreement hath the temple of God with idols ? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. Again, 2 Thess., iii., 12—Now we command you brethren that you withdraw yourselves from every brother that walketh disorderly. Again, Rev., xviii., 4—Come out of her, my people, that ye be not partakers of her sins and that ye receive not her plagues.

*Min.* By what marks are those people known, who are not in truth within the Church?

*Ans.* By public sins and erroneous faith, for we ought to fly from such persons, lest we be defiled by them.

*Min.* By what way oughtest thou to communicate with the holy Church?

*Ans.* I ought to communicate with the Church in regard of its substance, by faith and charity as also by observing the commandments, and by a final perserverance in well doing.

*Min.* How many things are there which are ministerial?

*Ans.* Two, the word and the sacraments.

*Min.* How many sacraments are there?

*Ans.* Two ; namely, Baptism and the Lord's Supper.

#### “PART VII.

*Min.* What is the third virtue necessary to salvation?

*Ans.* Hope.

*Min.* What is hope?

*Ans.* It is a certain expectation of the grace and glory to come.

*Min.* By what means do we hope for grace ?

*Ans.* By the Mediator, Jesus Christ, of whom John saith, (i., 17), Grace comes by Jesus Christ. Again, We hope for his glory, who is full of grace and truth. And we all have received of his fulness.

*Min.* What is that grace ?

*Ans.* It is redemption, remission of sins, justification, adoption and sanctification.

*Min.* By what means do we hope for grace in Christ ?

*Ans.* By a living faith and true repentance, saying, Repent ye and believe the gospel.

*Min.* Whence proceedeth this hope ?

*Ans.* From the gift of God and the promises of which the Apostle mentioneth, He is able to perform whatsoever he promiseth. For he hath promised himself, that whosoever shall know him and repent, and shall hope in him, he will have mercy upon, pardon and justify, etc.

*Min.* What are the things that divert a man from this hope?

*Ans.* A dead faith, the seduction of Antichrist, to believe in other things beside Christ—in saints, in the power of Antichrist, in his authority, words and benedictions ; in sacraments, relics of the dead, purgatory, which are but things forged and contrived ; in teaching that faith is obtained in those ways which are opposite to the truth and are against the commandments of God, as is idolatry in divers respects ; as also by wickedness and simony, etc., forsaking the fountain of living water given by grace, and running to broken cisterns, worshipping, honoring and serving the creature, by prayers, by fastings, by sacrifices, by donations, by offerings, by pilgrimages, by invocations, etc., relying upon themselves for the acquiring of grace, which none can give, save only God in Christ. In vain do they labor and lose their money and their lives. And the truth is, they do not only lose their present lives, but also that which is to come ; wherefore it is said that the hope of fools shall perish.

#### “PART VIII.

*Min.* And what dost thou say of the Virgin Mary ? For she is full of grace, as the angel testifies, I salute thee full of grace.

*Ans.* The blessed Virgin was and is full of grace, as much as is necessary for her own particular, but not to communicate to others ; for her Son alone is full of grace to bestow on others, as it is said of him, And we have all received of his fulness, grace for grace.

*Min.* Believest thou not the communion of saints ?

*Ans.* I believe that there are two sorts of things wherein the saints communicate—the first substantial, the other ministerial. As to the substantials, they communicate by the Holy Spirit in God through the merit of Jesus Christ ; as to the ministerials, or things ecclesiastical, they communicate by the ministry duly performed ; namely, by the word, by the sacraments, and by prayer. I believe both the one and the other of these communion of saints. The first only in God, and in Jesus Christ, and the Holy Ghost, by the Holy Spirit, the other in the Church of Christ.

“*Min.* Wherein consists eternal life ?

“*Ans.* In a living and operating faith, and in perseverance in the same. Our Saviour says, (John xvii., 3), This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent. And he that endures to the end shall be saved.”

“This Catechism, in the original language of the Waldenses, about the year 1100, and a French translation, is found in *Histoire des Vaudois*, by Jaques Brez, Minister of Middleberg, Holland. Two volumes, Paris, 1796.” *Perrin*, p. 219.

It is now more than seven hundred and fifty years since this Catechism was written ; which carries us back into the midst of the dark ages. And if there are expressions which do not meet our idea of refinement; or theological views not very accurately stated, it must be attributed to this fact. Those people were then surrounded with ignorance and superstition. This Catechism and Confession of Faith gives us some insight into the theology of the Old Waldenses ; and also of their manner of instructing their children. The Waldenses were very careful of the religious instruction of their youth. Roman Catholic priests, who were sent amongst them by the Inquisition, would sometimes interrogate the youthful ones as to their religion ; and they frequently acknowledged that they learned more of the Bible from these Waldenses than they had ever before known. They could repeat from memory great portions of the New Testament ; and also a good deal of the more interesting parts of the Old Testament. Church history gives no account of any other people that ever studied the Bible as much as they did, and made it their constant and *only* guide. There have been individual persons who studied it as much ; but it was a *general* thing with the Waldenses. It is said in their history that it was nothing uncommon to find families in the most abject poverty ; yet every member of those families, that was old enough, could read the Bible clearly and distinctly, and seemed to have a correct understanding of its doctrines. This accounts for the almost miraculous preservation of those people from error and superstition during the dark ages ; the Bible was their guide in faith and practice ; and their children so thoroughly educated in that Book

that impressions were made and the mind so completely filled with divine truth, that it was impossible for error and superstition to remove the one or displace the other. Another feature in the case is that they never entered into theological speculations. It is said of them that they admitted no doctrine into their Creed that they could not substantiate by plain passages of Scripture. Such a people as that, are on a sure foundation. They were also very careful as to the proper instruction of those who were to enter the ministry, as will appear from the following : "All those, say they, who are to be received as pastors among us, while they are yet with their parents, entreat us to receive them into the ministry ; and that we would be pleased to pray to God that they may be rendered capable of so great a charge. Which the said supplicants do only to show their humility. They are to learn by heart, all the chapters of Matthew and John, and all the epistles called canonical, a good part of the writings of Solomon, David and the Prophets. Afterwards, having good testimonies of their learning and conversation, they are received with the imposition of hands into the function of preaching. The last that are received, must do nothing without the license of their seniors ; as also those that are first, are to undertake nothing without the approbation of their companions, that everything may be done among us with order. The pastors meet together once a year, to determine of our affairs in general council. Our food and apparel are willingly administered unto us, and as it were by way of alms, sufficient enough, by those whom we teach. The money which is given us by the people, is carried to the aforesaid general council, and is delivered in the presence of all. It is there received by the ancients, and part thereof is given to travelers or wayfaring men, according to their necessities, and part unto the poor. When any of the pastors fall into sin, he is cast out of our community, and forbidden the function of preaching." *Perrin*, p. 49.

We see from this the manner in which the Waldensian pastors were chosen and maintained in their appropriate work. Another interesting and important document of the Old Waldenses is called "The Noble Lesson." This document was "translated

from an authentic manuscript in the original Waldensian language, dated in the year 1100, which was in the public Library of the University of Cambridge." *Perrin*.

I will give the first section of this "Lesson" in full, and merely scan the ballance.

"O, brethren, attend to this excellent lesson !

"We should often watch and pray, for we see this world is near to a close.

"We should be very careful to do good works, seeing that the end of this world is at hand.

"One thousand and one hundred years are now completed since it was written, 'It is the last time.'

"We should desire little, for we are at the remnant.

"Daily we see the signs in the increase of evil, and decrease of good.

"These are perils which the Scriptures mention, and the same recorded in the Gospels, and confirmed in St. Paul's writings. No man living can know the hour of his death ; therefore, we ought to fear the more, because we are not sure whether we shall die to-day or to-morrow. But when the day of judgment comes every one will receive his full payment ; both those that have done evil, and those that have done good. For the Scriptures say, and we should believe them, that all men must pass by two roads, the good will go to glory, and the wicked to torments. But he that does not believe these parting ways should examine the Scriptures from the beginning, and there he will find, if he have understanding, that from the time when Adam was formed, few are the saved, in proportion to the others.

"But whoever wishes to do well must begin by the love of God. He should likewise call on his glorious Son, the dear child of the blessed Virgin Mary. And on the Holy Spirit which shows us the right way.

"These three are the Holy Trinity, and the one God to whom prayer is due ; and he is all-powerful, all-wise, and all-good. We should often beg and pray that he would strengthen us to fight against our enemies, (the world, the devil, and the flesh), so that we may overcome them before we die. And that he would in his goodness give us wisdom to know the way of life, and to

keep pure the soul that he gave us; yea, both soul and body in all charity, so as to love the Holy Trinity and our neighbor as God has commanded. Not only those who do us good, but those who injure us. And we should ask for a steadfast hope in the King of Heaven, that at the end he may receive us into his glorious mansion.

"This is hard to be received by the wicked, who love gold and silver, despise the promises of God, keep none of his laws and commandments, nor suffer the good to keep them, but hinder them according to their power."—*Perrin*, pp. 263-264.

They speak next of the introduction of sin into the world, by the transgression of Adam, and that evil seed taking root in others, he thus brought death on himself and all his posterity. This act, they say, was a "bitter morsel." They speak immediately of Christ as the remedy.

In this section they speak also of the evil tendency of man.

The third section is devoted to the deluge, its cause, its results, and the few that were saved.

The fourth gives an account of the building of the tower of Babel, the confusion of tongues, the multiplication of languages, the judgment of God upon the five cities of the plain, and the rescue of Lot and family, and disobedience of his wife.

The fifth is taken up in giving an account of Abram, the patriarch Jacob and his descendants, their bondage in Egypt, their wonderful deliverance, and the awful overthrow of their enemies at the Red Sea. Also, the giving of the law at Mount Sinai, and its contents.

The sixth section continues the account of the Jews, their idolatry and consequent captivity in Babylon, and their final return to Jerusalem. Also, an account of the advent of Christ, the object of his mission, his baptism, and his command to "the Apostles to baptize the nations."

The seventh section contrasts the Old and New Law, the Law of Moses and the Law of Christ.

The eighth gives an account of the miracles of Christ, his teachings, his betrayal by Judas, his mock trial, his crucifixion, his burial and resurrection, and ascension to glory.

The ninth relates to the day of Pentecost, the subsequent

preaching of the Apostles, and the miracles they performed in the name of Christ. "Now, after the Apostles," say they, "there were certain teachers who showed the way of Jesus Christ our Saviour; and some of these are found even at this present time, but they are known to very few." Again, they say, "If any one loves the good, he must needs love and fear God and Jesus Christ. Such a one will never curse, swear or lie. He will not commit adultery, kill or cheat his neighbor. Neither will he take revenge of his enemies. Now such a one is called a *Waldense*, and said to be deserving of punishment."

The tenth section relates to the practice of Romish Priests, the dupes who make confession to them, and the final punishment of both.

The eleventh lays down the duty of pastors in preaching the Gospel to the people, praying with them, instructing them, and properly exercising discipline. Also, that men should confess their sins to God alone.

The twelfth, and last section, speaks of three laws that we never should forget, to-wit:—the law of Nature, the law of Moses, and the law of Christ. By these we should be governed. Also, of the coming of Antichrist, the resurrection of the just and of the unjust, the final judgment, the eternal glorification of the saints, and the eternal banishment of the wicked.

## APPENDIX.

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I wish now to give the evidence upon which the Baptists rely, to prove that the Waldenses were Baptists, as I find it in detail in Belcher's History of all Denominations. Reader, you shall have it all.

"To descant on the various proofs of declension, in what have been properly called 'the dark ages,' would neither comport with the designs nor the limits of our work. Suffice it to say, that in the darkest night the Waldenses of Piedmont reflected the glory of Christ. To claim *all* the Waldenses as Baptists, is not the ambition of that body; though they do maintain that the best of the Waldenses, in their best days, were Baptists. In support of which they bring the following witnesses:

"Dr. Wall, in his 'History of Infant Baptism,' speaking of the Petrobrussians, says:—'Withdrawing themselves about the year 1100 from the communion of the Church of Rome, which was then very corrupt, they did reckon infant baptism as one of the corruptions, and accordingly renounced it, and practiced only adult baptism.'

"Mosheim, speaking of Peter de Bruys, says—'It is certain that one of his tenets was that no persons whatever were to be baptized before they were come to the full use of reason.'

"Bishop Bossuet, a Catholic, complaining of Calvin's party for claiming Apostolical succession through the Waldenses, observes: 'You adopt Henry and Peter de Bruys among your predecessors, but both of these everybody knows were Anabaptists.'

"The Waldenses,' says Francowitz, 'scent a little of Anabaptism, but they were nothing like the Anabaptists of our times.' 'Yes,

replies Limborch, a learned Professor of Divinity in the University of Amsterdam, 'to speak candidly what I think of all the modern sects of Christians, the Dutch Baptists most resemble both the Albigenes and the Waldenses.'"—*Belcher's History of all Denominations*, pp. 161–162.

We have here the "witnesses" and their testimony. Reader, you must weigh this testimony with an unbiased mind, or you will certainly fail to see the "point." The writer of this sketch of the Baptist Denomination, for Belcher's History does not, indeed, claim *all* the Waldenses as Baptists, only the "*best*" of them in their "*best*" days. Thank you, Mr. Baptist, for your exceeding great liberality.

The Petrobrussians, it is claimed, withdrew from the Church of Rome about the year 1100, on account of her corruptions, and considering infant baptism one of those corruptions, practiced only adult baptism—*therefore* the Waldenses were Baptists. Profound logic ! An inquirer would like to know, what the withdrawal of the Petrobrussians from the Church of Rome had to do with the doctrines of the Waldenses. Were the Petrobrussians Waldenses, or the Waldenses Petrobrussians? No. What connection then between them? None ; more than that they both lived in the same age of the world. Mosheim, after speaking of the Cathari, says, "A much more rational sect was that which was founded about the year 1110, in Languedoc and Provence, by Peter de Bruys, who made the most laudable attempts to reform the abuses and to remove the superstitions that disfigured the beautiful simplicity of the gospel ; but after having engaged in his cause a great number of followers, during a laborious ministry of twenty years, he was burned at St. Giles', in the year 1130, by an enraged populace, instigated by the clergy, whose traffic was in danger from the enterprising spirit of this reformer." There is the origin of the Petrobrussians. We have previously seen that the Waldenses had a very different origin from this. This writer quotes Bishop Bossuet also, who complains of Calvin's party for claiming apostolical succession through the Waldenses ; and that they must adopt Henry and Peter de Bruys.

Henry, according to Mosheim, sprung up after Peter de Bruys ;

and the Waldenses were in existence long before either one of them. Bishop Bossuet's complaint don't amount to any thing more *than* a complaint. Neither of these men had any thing to do in moulding, or perpetuating the doctrines of the Waldenses. We are also favored with the remark of Francowitz that the Waldenses "Scent a little of Anabaptism." It must be but little, I suppose, if we are to judge from William Jones' efforts to trace the "scent." This array of "witnesses" closes with Mr. Limborch and his candid confession. His opinion, against all the evidence that I have presented is a very small matter. The evidence upon which I rely, is purely historical.

We have now before us the evidence, that we are asked to take and upon it believe that the Waldenses were Baptists. There is not much of it, but in order to be convinced, we must consider it *overwhelming* in its nature. I must confess, however, that it has not borne very heavily on my mind. If I could present no better evidence than this, I would simply say, "The Waldenses were Baptists, just because they were Baptists," as I have no proof, and you must not ask for any.

Reader, you have now presented in this pamphlet, the facts, taken from history, upon which we rely to prove that the Waldenses were pedo-baptists. I have taken considerable pains in collecting the sefacts, that they might be presented in a condensed form for the benefit of a large class of persons, who would never see them in any general history of the Waldenses. It never injures truth to be investigated and scrutinized, and those who arrive at the truth in this matter, will come to the conclusion that the Waldenses were *Pedo-baptists*. All the evidence that I can find, goes to establish the fact. Mr. Jones wrote a labored history to prove that they were Baptists, but signally failed. If they had been Baptists, there would have been no necessity for his *extra* effort to prove it—no necessity for his garblings, misquotations and perversions. If they had been Baptists, Belcher certainly could have produced better "witnesses," in his History of all Denominations, than he has done. I think he had better done as most Baptists do, say they were Baptists, and pass hastily on.