

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

HALIFAX, NOVA SCOTIA, WEDNESDAY, APRIL 29, 1857.

WHOLE SERIES
Vol. XXI. No. 13

NEW SERIES,
Vol. II. No. 15.

Poetry.

The one Family.

How sweet to think that all who love
The Saviour's precious name,
Who look by faith to Him above,
And own His gentle claim,
Though severed wide by land or sea,
Are members of one family!

Christians who dwell on snow-clad ground,
Or on the burning sand,
And those whose happy home is found
In our fair peaceful land,
Are linked by more than earthly tie,
And form one lovely family.

Our Father, is the hallowed sound,
They breathe from day to day;
Trained by His love, their steps are found
In the same heavenward way;
Their joys are one, alike their fears,
The same bright hope their exile cheers.

Yes, they are one,—though some, we know,
Have reached the home of love;
But those who yet remain below
Are one with those above;
In that bright world are mansions fair,
And all will soon be gathered there.

Baptist History.

A SERIES OF LETTERS TO A YOUNG CHRISTIAN.

LETTER XVII.

The Revival Period.

From A. D. 1073 to A. D. 1510.

Continued.

MY YOUNG FRIEND,

I have again to complain of the paucity of materials for our history. The little that is known of Henry of Lausanne excites an earnest desire for fuller information. But for even that little we are obliged to be dependent on the reports of annals whose trustworthiness cannot be relied on. They were apt at defamation.

Henry was a monk, an inmate of the monastery of Clugny, a town about forty-six miles from Lyons in France. The seclusion and inactivity of that mode of life ill comported with his fervid spirit. He felt a consciousness of power, and longed to do something for the cause of God. Being eminently gifted as a public speaker he engaged in a preaching itinerancy. He commenced his labours at Lausanne in Switzerland, about the year 1116, and thence proceeded to the south of France. His first efforts were directed to the reformation of manners and morals. He denounced against the vices of the clergy and the general dissoluteness that prevailed, and he preached so eloquently that all classes bowed beneath his rebukes, great numbers confessing their sins and entering upon a course of reform. At Mans, where, while the bishop was absent at Rome, he was permitted to occupy the cathedral, his influence over the people became so powerful that when the bishop returned they refused to receive him, and clamorously declared that they would adhere to Henry. Hildebert, however (that was the bishop's name), managed the affair with discretion, and Henry chose another field. He repaired to the district where Peter of Bruis had preached, and entered into his labours. At this time his own views were greatly enlarged. From opposing vice he proceeded to attack error. A treatise which he published, and which unfortunately is not now extant, contained a full exposition of his sentiments. It is said that on some points he went farther than Peter, but what they were is not stated. This is certain, that he fully agreed with him on the subject of baptism, and that those who received the truth were formed into "apostolical societies," or, as we should now say, christian churches.

His success alarmed the church dignitaries of the country, who procured his arrest. He was condemned by the Council of Pisa, in the year 1134, and sentenced to confinement in a monastery. Having obtained his liberty, after a short imprisonment, he resumed the work of preaching, and for ten years the cities of Toulouse and

Alby, and the district in which they are situated enjoyed the benefit of his exertions. Astonishing results followed. Multitudes were added to the churches, and, as in the times of the apostles, "a great company of the priests were obedient to the faith." The celebrated Bernard of Clairvaux says, in a letter to a nobleman, "the churches are without flocks, the flocks without priests, the priests are nowhere treated with due reverence, the churches are levelled down to synagogues, the sacraments are not esteemed holy, the festivals are no longer celebrated;" and he states, in one of his sermons, that "women forsake their husbands, and husbands their wives, and run over to this sect," and that "clergymen and priests desert their communities and churches" (Quoted by Neander, iv. 603.) Stripping these expressions of their Romish meaning, the facts of the case clearly show themselves. Had Henry been the historian he would have said, "God has blessed his work; priests and people have received the gospel; true churches are now formed; christian ordinances have supplanted the old superstitions; and the commands of Christ, and his only, are obeyed."

Pope Eugenius heard of it, and sent Cardinal Alberic, accompanied by Bernard, to quash the movement. Bernard was revered as a great saint, and was accustomed to carry every thing before him; but the Henricians knew scripture as well and probably better than he, and quoted it against him with great effect. He met with poor success. But when preaching failed, force was employed. Henry was again seized. A council held at Rheims in the year 1148 condemned him, and he ended his days in prison. Samson, the Archbishop of Rheims, disapproved of shedding blood for the faith, and so the perpetual dungeon was substituted for the stake. Henry languished in solitude and privation (for they put him on meagre diet) till the Master called him. The time of his death has not been recorded.

Hildebert, bishop of Mans, styled Henry "a great snare of the devil and a celebrated champion of Antichrist" (Biblioth. Sac. xxi. 157.) These expressions are significant of extensive influence. And indeed it appears that his sentiments spread not only in Languedoc, where he chiefly laboured, but in other parts of France. It is probable that his disciples travelled into Germany and propagated the same doctrine there. They were so numerous at Cologne in the year 1146 that Evervin, Provost of Steinfeld, near that city, found it necessary to call in the aid of Bernard. In his account of their opinions he distinctly refers to their views of baptism, which they maintained should be administered to adults only, or profession of faith; and they said, that by whomsoever such a believer was baptized, whether priest or not, it was as it were done by Christ himself. At Treves, at Liege, and other places, they were found in considerable numbers.

Wall says, in his "History of Infant Baptism," that Peter of Bruis and Henry were "the first Antipædobaptist preachers that ever set up a church or society of men holding that opinion against infant baptism, and rebaptizing such as had been baptized in infancy" (Vol. ii. p. 250—third edition.) You and I do not admit the correctness of Mr. Wall's statements, because we can trace those churches a great way farther back. I was about to say, that we can trace their history as far back as the year 81, when the first church was formed at Jerusalem; but Mr. Wall's epithet, "Antipædobaptist," stands in the way. That church was not an "Antipædobaptist" church, because Pædobaptists had not then appeared in the world. Infant baptism, as you are aware, was then unknown. Mr. Wall, however, grants that there were Baptist (or, as he calls them, "Antipædobaptist") churches in the twelfth century. That is so far good. Some persons in these times wish to ignore all this, and to make us start from the sixteenth century. Mr. Wall knew better.

It is much to be regretted that we are not furnished with any particulars respect-

ing the order of worship or the mode of church government adopted by Peter and Henry. There can be no doubt that plainness and simplicity characterized the whole, and that there was a rigid adherence to the laws of the New Testament. They called Jesus "Master and Lord." They rendered obedience to his commandments, as interpreted and exemplified by the apostles; and were so scrupulously conscientious in these respects that the title "Apostolicals," distinguished them from others. How much pleasure it would afford us to read a full description of one of their meetings—and copies of the hymns they sung—and a sermon or two preached by Peter or Henry—and a few extracts from their church-books,—that we might know in what manner they sought to "walk and to please God!" This pleasure is denied us.

Arnold of Brescia occupies a conspicuous place in history. By some writers he has been classed with "Baptist Martyrs." There is not sufficient evidence to warrant such a statement. Arnold was a reformer, but not a separatist. Himself an ecclesiastic, he employed all his energies in attempting to restore his Order to primitive plainness and purity, and thus to regain the moral influence which had been lost, and with it to promote a revival of scriptural piety. He declaimed loudly against the wealth and luxury of the clergy. He taught that they should not be possessors of worldly property, but be supported by tithes and the voluntary offerings of the people. So acceptable were his teachings that commotions were feared, and Arnold was banished from Italy. He pursued the same course in France, whither he had retired, and again he was banished. We then hear of him in Switzerland, where he was still indefatigable in his endeavours. The great Bernard, now called Saint Bernard, was unremitting in his efforts to stop Arnold's progress, and the language employed in his letters seem to imply that the reformer did not content himself with inveighing against the pomp and pride of the clergy, but exposed whatever evils he discerned, and laboured to remove all the obstacles that stood in the way of religious restoration. His own life was a pattern of propriety. "Would that his doctrine," says Bernard, "were as sound as his life is austere. If you would know the man, he is one who neither eats nor drinks; like the devil, he hungers and thirsts only for the blood of souls." Hard words, Bernard! very unlike a saint!

Arnold's sentiments became popular at Rome. He went there, and thundered out well-deserved invectives against the union of secular and ecclesiastical power in the person of the Pope. His Holiness, he said, ought to be a prelate only, not a prince. He exhorted the people to demand their ancient liberties and restore the old form of government. They adopted his policy. The Pope was required to resign his temporal power. Insurrection followed. Rome was in a state of disturbance during the reigns of four successive Popes, from 1143 to 1154. Arnold was there all the time. But Pope Adrian IV. quelled the storm. He laid Rome under an interdict. The terrified inhabitants promised to expel Arnold if the Pontiff would remove it. Arnold fled. But he was taken prisoner in Tuscany, and conveyed back to Rome, where he was hanged, or, as some say, crucified. His body was burned and the ashes thrown into the Tiber. This was in the year 1155.

The only authority for the ascription of Baptist sentiments to Arnold is Otto of Freisingen, who states in his Chronicle that Arnold was "said (*dicitur*) to be unsound in his views respecting the sacrament of the altar and the baptism of children" (Labbe, Concil. x. 1012.) The common histories give no support to this affirmation. Indeed unless there has been an enormous suppression of facts, Arnold's attention was mostly confined to the points above mentioned. Bernard styles him "a flagrant schismatic." Baronius designates him "the patriarch of political heretics."

But Noander observes—"The inspiring idea of his movements was that of a holy

and pure church, a renovation of the spiritual order, after the pattern of the apostolic church. * * * * *

The corrupt bishops and priests were no longer bishops and priests,—the secularized church was no longer the house of God. It does not appear, that his opposition to the corrupt church had ever led him to advance any such remarks as could be interpreted into heresy; for, had he done so, men would, from the first, have proceeded against him more sharply, and his opponents, who spared no pains in hunting up everything which could serve to place him in an unfavourable light, would certainly never have allowed such heretical statements of Arnold to pass unnoticed. But we must allow that the way in which Arnold stood forth against the corruptions of the church, and especially his inclination to make the objective in the instituted order, and in the transactions of the church, to depend on the subjective character of the men, might easily lead to still greater aberrations."—(History iv. 149.) I cannot but acknowledge the correctness of these remarks, and am disposed to think that either Arnold's opposition originally extended to other particulars besides those specified, or that his followers separated from the church after his death. The "Arnoldists" were proscribed, with others, by Pope Lucius, A. D. 1183, and by the Emperor Frederic 2., in a sanguinary edict against the various classes of heretics, issued in 1224.

I have not the means of informing you how the societies established by Peter and Henry prospered after their deaths. None of the names of their successors have reached us. It can only be affirmed, generally, that the work continued to advance, as may be sufficiently gathered from the proceedings of sundry councils. In 1165, for instance, a council was held at Lombers, for the purpose of dealing with some persons who were known by the appellation of *boni homines*, or "good men," (whether imposed on them by others or assumed by themselves, does not appear), and who were manifestly Baptists (Labbe ut sup. x. 1470—1479.) The bishops failed to convince them of their error.

The terrible storm which fell upon Southern France in the Crusade against the Albigenses doubtless swept away many of the Baptist churches, and scattered their surviving members. Notwithstanding the vigilance of the persecutors, great numbers escaped. Italy, Germany, and the Eastern countries of Europe received them.

Yours truly,
MENNÖ.

From my Study,
April 17, 1857.

ERRATA, IN "BAPTIST HISTORY," C. MESS., APRIL 15.—Column 1. In the title, for xvii. read xvi. Line 11, from bottom, for Eckbert read Eckbert. Column 2. Line 4 from bottom, for represented read refreshed. Column 4. Line 42 from top, for in our only, read, is our only. Line 34, from bottom, for advantage, read advantage. Line 30, from bottom, for statements, read statement. Line 21, and 24, from bottom, for heretic's read heretics.

For the Christian Messenger.

"The Bible in Schools."

[No. 2.]

MR. EDITOR,

In combating the opposition of the paucity to the use of the Bible in common schools, let it be understood that I do not charge its adherents with opposition to all Education. Rome must have *tools*. She will therefore educate her priests and subordinates in her own narrow way, and train her officials and servants for her own purposes. And moreover where the public taste and her policy demand it, she will open Seminaries of learning on quite a liberal scale, and that even for the accommodation of heretics. But mark you, the Priest, the Bishop and the Nun will be busy Assistants in such Seminaries; it will be Rome with a liberal face, but Rome working with an eye to her fame, and preparing her own train-bands. Such Seminaries too, are not so much designed to confer a good, muscular, practical education for the people,