

Correspondence.

For the Christian Messenger.

Our Ancestors.

BY PETER.

No. 7.

"The heresies of Peter de Bruys were propagated after his death by one named HENRY, an Italian by birth, and whom the Abbot of Clugny and others speak of as a disciple of Peter. Beginning from Lausanne, he soon transferred his labours to Provence and Languedoc, with eloquence such as to melt all hearts and a character for both sanctity and benevolence such as to win all admiration. He was the Whitfield of the age and country, and his success was so great that when St. Bernard was called in to stem it a change appeared in the very manners and habits of the people such as is thus graphically described by him:—'The churches are without people, the people without priests, the priests without reverence, Christians without Christ. The churches reckoned but as synagogues; the sacraments not held sacred; pilgrimages, saints invocation, oblations for the dead, and festival-days neglected; by denial of the grace of baptism infants being precluded from salvation; and men dying in their sins,—their souls hurried away to the terrible tribunal without penitence or communion! The eloquence of Bernard was successful in restoring the ascendancy of the established faith. Henry was pursued to Toulouse and then to Rheims, when in the year 1147 he was seized, convicted, and imprisoned, and soon after died, whether by a natural death, or by the flames, (as Arnold of Brescia soon after,) is a point disputed.

But I must hasten on to speak of the heresies discovered and burnt at COLOGNE in the same year 1147. We have an account of them in a letter addressed to St. Bernard from Everinus, Præpositus of Steinfeld, near that city. He says that they were brought up before an assembly of the clergy and laity, including many nobles, and presided over by the Archbishop himself. The inferior and more illiterate members of the sect had declared that, if their teachers failed to make good the cause, they would return to the Catholic Church; although otherwise resolved to die rather than do it. Accordingly, on the gathering of the Assembly, two of these teachers maintained their heresy from the words of Christ and his Apostles; and in so far successfully that though some returned, yet others (the greater number apparently) continued firm in their heresy. On this, after three days admonition, they were seized by the people, put into the fire and burnt. And what is most wonderful, adds Everinus, they entered to the stakes and bare the torment of the fire, not only with patience, but with joy and gladness.—'Holy Father! I wish your explanation how these members of the Devil could with such courage and constancy persist in their heresy, as is scarcely to be found in the most religious of the faith of Christ.'"

Let us faithfully cherish the memory of these heroic men.

It appears from a tract of Eckbert, abbot of a neighboring convent, addressed a very few years later to the Rector of the Cathedral of Cologne, that these heretics were included in the great sect of Cathari, i. e., Western Paulicians, who cherished the pure faith of their ancestors and despised the baptism of the Romish Church, allowing this "only to those who are come to age, adding the text, 'Whosoever shall believe and be baptized shall be saved.'

"The necessary limits imposed on me forbid my making reference to that Tract of the Monk ECKBERT just alluded to, except as evidence that up to the year 1160 the same heretics continued to abound in the neighborhood of Cologne,—that it was their habit to defend their tenets by words of the Holy Scripture,—that they did this so speciously that even the more learned of the clergy were (to their disgrace, says Eckbert) very generally unable to reply,—and that they were mercilessly persecuted, even to death, and endured it with martyrs' constancy. Nor again must I notice an account of some of the same class of heretics apprehended about the same time at VEZELAI in Burgundy, under the curiously coupled appellations of Telonarii and Poplicani, further than to say that their one grand error was reported to be the making void all the sacraments of the Church,—the baptism of children, the eucharist, the sign of the life-giving cross, the sprinkling of holy water, the building of churches, payment of tithes and oblations, marriage, (i. e., the marriage-rite of the Romanists, then a sacrament, and of course to be performed alone in the Roman churches,) monastic institutions, and all the duties of priests and ecclesiastics; and that, though for sixty days efforts were made repeatedly to convert them, they continued steadfast, excepting two, in their heresy, and were burnt. I must hasten on to the narrative given in Williams of Newbury of the Publicani condemned A. D. 1160, at the Council of Oxford. His account I shall translate literally. It is as follows:

'About the same time certain vagrants came into England of the class that they generally call Publicani. They were in number, counting both the men and women, somewhat more than 30. Dissembling their error, they entered the country peaceably, their object, however, being the propagation of that pestilential heresy. There was one Gerard leading them, to whom they all looked up as their preceptor and head. For he alone was in some little measure literate; whereas the others were illiterate, and evidently rustic and unpolished, of the Teutonic language and nation. During a sojourn of some little time in England they added to their company one woman, and one only; she having been circumvented by the poisonous whisperings, and fascinated (so the report is) by certain magic arts. They could not long be hidden. Enquiries were made by some persons out of curiosity; and, forasmuch as they were of a foreign sect, they were seized and kept in public custody. The king, (Henry the Second) unwilling either to dismiss or punish them without investigation, commanded an Episcopal Council to be assembled at Oxford. Then when met in solemn assembly as on a matter of religion, they answered through him who was the literate among them, and who, undertaking the cause, spoke for all, that they were Christians and revered the doctrine of the Apostles. Being interrogated in order on the articles of our sacred faith, they answered rightly indeed concerning the substance of the heavenly Physician, but perversely concerning the remedies whereby he designs to heal man's moral infirmity, i. e., the divine sacraments; expressing detestation of holy baptism, the eucharist, marriage, and wickedly derogating from the Catholic unity, to which these divine assistances attach. When they were urged with evidence taken from sacred Scripture they answered that they believed as they had been taught, but were unwilling to dispute concerning their faith. Then, admonished to do penance and re-unite themselves to the body of the church, they despised that salutary counsel. The threats, too, which were piously set before them, in order that they might retract through fear, if through no other notion, they treated with derision, absurdly applying to themselves those words of our Lord, 'Blessed are they who suffer persecution for righteousness' sake, since theirs is the kingdom of heaven.' Then the bishops, in order that the heretical poison might not be diffused more widely, having publicly pronounced them heretics, delivered them up to the Catholic prince for the infliction of corporal punishment. His command was that the mark of heretical infamy should be branded on their foreheads, and that they should be beaten with rods out of the city before the eyes of the populace, strictly enjoining that no one should presume either to receive them under his roof or minister to them any consolation. The sentence having been pronounced, they were led forth to that most just punishment, and they went rejoicing, with light steps, their teacher going before them, and singing, 'Blessed shall ye be when men shall hate you.' To such an extent had the spirit of seduction deceived them. The woman indeed whom they had led astray in England, induced by fear of punishment, left them, confessed her error, and obtained reconciliation. But the hateful company of heretics suffered the just severity of having their foreheads cauterized, he who was their head, and as a mark of his primacy, sustaining the disgrace of a double branding, one on the forehead and one round the chin. Further, their garments being cut down to the girdle, they were publicly scourged, and with the sounding of the whips cast out of the city. After which, through the inclemency of the cold (for it was winter), and as no one showed them even the slightest act of compassion they perished wretchedly.'

Such was the fate of that devoted band of Baptist missionaries, the first since Apostolic days to carry the gospel to our fatherland. Their accusers tell us they were rude and unpolished, but, viewed in the light of our time, the contrasted elegance and refinement of the Established Church does not shine with an absolutely untarnished splendor; and the spirit which inflicted the branding and the starvation was not exactly the spirit bequeathed by the fishermen of Galilee, even though the chain of Apostolic succession were free from a single doubtful link.

The year in which this outrage was perpetrated was marked by the murder of Archbishop Becket, an event which is recorded down to its minutest details, while the other and far greater wrong is deemed unworthy the notice of the secular historian.

The king, who suggested the one and commanded the other, was that Henry who, four years later, walked barefoot, with torn and bleeding feet, and clad in a hair shirt, over which a coarse pilgrim's cloak was thrown, from St. Dunstan's Oratory, adjoining the wall of Canterbury, through the streets to the Cathedral. After kissing the stone

where Becket had fallen, he descended to the tomb, then burst into tears, and, flinging himself on the ground, remained long in silent prayer. Rising, he confessed his complicity in the murder, but, declaring his expiation still incomplete, he threw off his cloak, knelt again, and laid his head on the tomb. Each bishop and abbot present struck him five times with a whip, and each one of the eighty monks thrice.

Fifteen years pass away, and the rough and stern king, who had sent these thirty Christians to death without a thought, crushed by the revolt of his rebellious sons, driven from LeMans by the allied forces of his son Richard and Philip of France, "retreated," says Green, "in a headlong flight toward Normandy. From a height where he halted to look back on the burning city, so dear to him as his birthplace, the old king hurled his curse against God:—'Since Thou hast taken from me the town I loved best, where I was born and bred, and where my father lies buried, I will have my revenge on Thee too—I will rob Thee of that thing Thou lovest most in me.' Death was upon him, and the longing of a dying man drew him to the home of his race. Tours fell as he lay at Saumur, and the hunted king was driven to beg mercy from his foes. They gave him the list of the conspirators against him; at the head of them was his youngest and best-loved son John. 'Now,' he said as he turned his face to the wall, 'let things go as they will—I care no more for myself or for the world.' He was borne to Chinon by the silvery waters of Vienne, and muttering, 'Shame, shame on a conquered king,' passed sullenly away."

CONCLUSION.

"I conclude my long historical catena with a notice of the heretics denominated Boni Homines,—one of the titles of the Cathari or Paulicians of Western Europe, and who are also said to have been Henricians, or followers of Henry of Italy, by the Benedictine historian of Languedoc and others,—that were examined and condemned by the Council of Lombes, A. D. 1165. In answer to the several charges brought against them, they replied, that for inspired Scripture they received the New Testament, and besides it, as appeared afterwards, Moses, the Prophets, and those points of testimony, and those only, which are authenticated by Christ and his apostles; that, in regard to the baptism of infants, they would say nothing of their own, but only answer out of the Epistles and Gospels; (Footnote.—From the words of the Bishop's judgment on this point, I infer that the passage from the Gospel in which the accused shaped their answer, was the same that is spoken of as urged by the Petrobrusians, &c., viz., "Whoso believeth and is baptized shall be saved;" and that that from the Epistle was, "Without faith it is impossible to please God.") That the sacrament of the body and blood of Christ was consecrated by every good man, and that they who received it worthily were saved, while they who received it unworthily received to themselves damnation."

We have now followed our author as he has traced the footsteps of our spiritual forefathers during the long period of five centuries, down to the rise of the Waldenses, whose principles were mixed, and therefore we bring these interesting extracts to a close. All the bodies described, and declared by our author to be true Witnesses of our Lord, we have seen to be Baptists.

"Among the faithless, faithful only they; Among innumerable false, unmoved, Unshaken, unswerving, unflinching, Their loyalty they kept, their love, their zeal; Nor number nor example with them wrought To swerve from truth, or change their constant mind."

Holding their lives not dear to them in the discharge of their sacred trust, through that long night of centuries, they kept alive the lamp of truth burning with a clear and unwearied flame.

The doctrine of baptismal regeneration, against which they held so stern and constant a testimony, still lives. No Christian body which maintains the papal practice of infant-sprinkling, is free from its baleful poison. Reiterate as they may their denials in regard to this meaning of their favorite rite, yet there it is. The rite speaks for itself; it is its own witness. If some occult charm does not attach to it, in the eyes of its supporters, why is its aid so often appealed to at the dread approach of death. Like the fetish of the African, it is hugged to the bosom of its devotees, and, in its support, truth and honor are alike laid aside, while misrepresentation and falsehood are elevated into sacred

duties. A corroding ulcer, it eats away the vitality of the Pedobaptist world. It paralyses their most fervent appeals. Does one of their ministers exhort to repentance, and proclaim the imperative necessity of faith; his auditors remember that they have all been adopted into Christ's family, in infancy brought within the fold and made members of His body, if not joint heirs with Him, and inheritors of the kingdom of heaven, and listen in calm serenity. His words can not be for such as they.

But our heroic ancestors, who so freely shed their blood in defence of the truth, and in resistance to falsehood, did not die in vain. The time will come when every mist of error, and every cobweb of delusion will be brushed from the brain of every one of Christ's children; when they shall see eye to eye; when they will be one in purpose, one in effort, and one in opinion; when the memorable prayer of the Lord will be answered, "that the world may believe that thou hast sent me."

To the Baptists of these days, has descended a rich legacy in the fragrant memory of those old defenders of the faith. They should cherish the treasure well, and in their time hand down the lamp of truth, undimmed by a single ray.

"Baptismal Difficulties."

Under the above heading an editorial appears in the Christian Messenger of July 24th which contains in itself a baptismal difficulty, or mistake. It is the following:—

"Whilst piety is in no way regarded as a pre-requisite for the infant, whether it be only a few hours or days after birth or a few years of age, yet we have never heard, at least, of any Protestant body, who would be willing to administer the rite (baptism) to an openly wicked profane youth or adult person."

If you have never heard of "any Protestant body who would sprinkle an openly wicked profane youth, or adult person," strange as it may seem, some of your readers have heard that such a body exists, and have learned that that body is no less than the Wesleyan Methodists. No earlier in the nineteenth century than last spring (1878) a certain Methodist minister of Lunenburg County performed the ceremony of sprinkling water on a family of eight persons, five of whom had come to the years of understanding. Of the latter only one had ever made any pretensions to religion, and the remaining four were avowedly thoughtless and profane. Other instances of a similar character might also be given, but this one will answer the purpose for which it is designed.

But at this piece of glaring Popery on the part of an uneducated clergyman we are not surprised, when the learned "falsifier of lexicons," yet one of the "greatest minds" in the Methodist denomination in his "capital compendium on the subject, states that the apostles were commissioned to teach or disciple all nations, first by baptizing (sprinkling) them (into the faith) and then teaching them," &c. It is evident from this interpretation of the "great commission," that the more sprinkled the more brought to Christ; and instead of depreciating the above named ceremony, we would recommend the Methodists to sprinkle all—unregenerated adults as well as babes—and thus secure their salvation. If you are going to regenerate the world "first by baptizing them"—sprinkling a few drops of water on them—the thing is easily done.

Your readers will see that the writer does not wish so much to discountenance the rantal ceremony performed upon the unregenerated youths as to correct the mistake made in "Baptismal Difficulties."

Yours in the truth,
BAPTIST.

For the Christian Messenger.
United States Correspondence.

WASHINGTON, D. C., Aug. 19, 1878.

The question relative to Liberian emigration from the United States is again receiving considerable attention throughout the South. An Association has been formed here to make preparations to join the movement whenever the tide sets out. Discouraged by 12 years of hardship—worse in very many cases than that endured in slavery—disappointed in the position in which the

emancipation placed them, it is no wonder that the colored people as a mass should be very ready to turn their faces towards the home they have never seen, the country they know God made especially for them. More than a quarter of a million of freedmen are reported as having enrolled themselves as desirous of being colonized in Liberia. But undoubtedly many of these little understand what they are doing. They are duped by sharpers who represent themselves as belonging to the "Emigration Society," and exact a small advance in money from those wishing to join the movement. One old black man living in Georgia, when asked to subscribe the requisite \$10 and enroll his name for "the next voyage," refused, saying shrewdly, "Dar muss be some humbug 'bout dis ting somewhar. Ef twar all de troof de white folks would all git up'n go for Liberia theirselves." There are too many, unfortunately, who are less wise and more gullible than the old uncle just mentioned.

In presenting petitions in Congress some time ago, asking for Governmental aid in furthering the Liberian emigration scheme, Senator Bruce and Representative Garfield were both careful to state that they were not prepared to endorse the movement.

Among all the charitable institutions in Washington (and there are many) none is more disinterested and truly benevolent than the Night Lodging House, an institution supported wholly by private charity. It was first started on a very small scale by a couple of school girls who were cogitating how they might relieve some sufferer, as they sat by a cosy fireside one stormy winter evening five years ago, since which time many and many a poor forlorn wretch has had cause to bless the day when the good angel of charity entered into those girlish hearts. In the past year thousands have been fed and housed at the Lodging House. In the winter they were mostly poor people out of work, and now it is "tramps." Nobody is turned away who isn't under whiskey's influence, and the only recommendation necessary to insure admittance is need. Good bread and coffee is provided for supper and breakfast, a clean bed and night-gown and thorough bathing privileges. No one is permitted to retire without a bath nor to sleep in any of his own clothing. A few minutes passed there by your correspondent recently showed the extremes which often meet in such places. A gray-haired, intelligent looking man enters, and, approaching the Superintendent, asks, in dignified and gentlemanly words and tone, to be accommodated with a bed. Questions elicit the fact that this man of sixty odd years had walked from Baltimore, that day to find his old friend and college chum, Senator —, but that gentleman had left the city on the last train. Friends, companions, equals in youth, the one now rides in his coupe and occupies a seat in the highest political body in the country, while the other begs his night's supper and lodging and dreams of his hungry and destitute family in a distant State.

MERRILL.

For the Christian Messenger.
Letter from Paris.

No. 19.

(Correspondence of the Christian Messenger.)
OUR SISTER REPUBLIC AND ITS ADMINISTRATION—TUNIS TO BECOME FRENCH TERRITORY—THE GREAT SUCCESS OF THE WALTHAM WATCH EXHIBIT—LACE MAKING—DISAPPOINTED LOVE THE CAUSE OF ITS DISCOVERY AND INTRODUCTION, &c., &c.

HOTEL DU LOUVRE, PARIS,
August 16th, 1878.

The Republican feeling is very strong in France, and is daily attracting to it the most timid conservative interests. The Mamelukes of the three pretenders count no more only as political fossils, or as harmless eccentrics. Unhappily the cabinet is afraid to follow public opinion; it is totally deficient in pluck and decision; it has no clear idea of government, no healthy standard for administration. It refuses to give post and place to republicans, and nominates the enemies of the constitution to office, hoping that the leopards may change their spots, and the lion lie down with the lamb—quite possible when the latter is within the other's stomach. The Ministers of Justice and