

THE
VIRGINIA
EVANGELICAL AND LITERARY
MAGAZINE.

VOL. III.

JUNE, 1820.

No. VI.

[We thank our corespondent for the following. It is a copy of a letter written by the Rev. Drury Lacy, to an old friend, in spiritual distress. It was blessed to her, and may be blessed to others. We gladly publish it, in hope that some who are walking in darkness may obtain light and peace, while meditating on the topics here brought forward.]

Ararat, Prince Edward, June 7th, 1804.

MY DEAR OLD ACQUAINTANCE,

Yesterday I heard that you were in an afflicted state, both of body and mind. I hope the Lord, who despises not the afflictions of the afflicted, will raise you from your distress, and put a new song into your mouth, even salvation unto our God. I tried to lay your case before the Lord this morning, and to plead that he would bring you out of darkness into his marvelous light: that if your distress proceeded from convictions for sin, it might terminate in the saving conversion of your soul to God, but if it arose merely from dejection of spirits, that you might be supported and come forth at last as silver purified seven times in the fire. You certainly have given too much way to the power of a temptation. It is your duty to resist the devil, and he will flee from you. He has told you that God will not have mercy upon such a sinner as you are; but he is a liar from the beginning. God says, "I will cleanse them from all their iniquities, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned and whereby they have transgressed against me." Jesus Christ says, that "he came to seek and to save that which was lost," and that "he will cast out none that come to God through him." Now which ought you to believe, God and Christ, or the devil? Is not God love? Did he not so love the world as to give his only begotten son, that

by their ascended Lord, committed to them in trust, for the improvement of which they were accountable. One who was not a whit behind the very chiefest Apostles has declared that *we, including himself, must all appear before the judgment seat of Christ.* Their conduct will be investigated, and their character, in all its features and lineaments, must appear. If they shine with discriminating glory, it will be in proportion to their holiness: It will be according to a rule which applies alike to all, whether they be officers or members of the church; whether they fill a conspicuous or obscure station. This rule furnishes to all the same motives, by assuring them that they will be rewarded, not according to the stations in which they are placed, but according to the zeal, the perseverance and diligence with which they labour in the service of their Master. Hence we are led to the same conclusion—that which is common to the whole, cannot distinguish one part from another.

And hence, a more general conclusion: That view of the passage which supposes that discriminating rewards are derived from material objects, however glorious, and thus prefers them to those which are moral and spiritual, cannot be the view which the Saviour intended to convey; and those rewards which are common to all, or which are distributed to all according to the same rule, cannot be the rewards, by the promise of which, the Divine Redeemer endeavored to confirm and animate his Apostles. That state of things, however, which better agrees with his own example, with his doctrine and with his language in this place, is found in the church; and those rewards which verify his promise, are found in the dignity and authority with which the Apostles, in the church, were invested.

N. S.

For the Virginia Evangelical and Literary Magazine.

DOCTRINE AND ORDER OF THE WALDENSES.

MR. EDITOR,

I was greatly gratified to find in one of the numbers of your second volume, a reference to the WALDENSES, and a statement of their doctrine on a particular subject. I wish American Christians were more intimately acquainted with the character and the principles of those venerable witnesses for the truth, whom all Protestants concur in honouring, but whom few, alas! appear really to understand and imitate. Most of your readers probably know, that in their

confessions of faith and other writings drawn up long before the reformation, they speak of their creeds and usages, as having been handed down from father to son, for five hundred years. If this be so, they arose as early as the eighth or ninth century, when they are alledged to have resided chiefly in the Vallies of *Piedmont*. Afterwards they greatly multiplied; spread themselves extensively in *France, Switzerland, and Italy*; and under different names in different districts, continued their testimony in favour of evangelical truth for a number of centuries. All Protestant historians speak with the highest respect of these people, and generally concur in representing them as the purest part of the christian church for several ages;—or rather as constituting, for a long time the *true church*, as distinguished from the Papal Beast. It is certain that *Reinecius*, a learned writer of the thirteenth century, who once lived among the *Waldenses*; and belonged to their body, but afterwards apostatized to the church of Rome, and became their bitter persecutor, speaks concerning them in the following manner. “The *Waldenses* are more pernicious to
 “ the Church of Rome than any other set of heretics, for
 “ *three reasons*, viz. 1st. Because they are older than any
 “ other sect. For some say they have been ever since the
 “ time of *Sylvester*; others say from *the time of the Apostles*.
 “ 2nd’ly. Because they are more *extensively spread* than any
 “ other sect; there being scarcely any country into which
 “ they have not crept. 3dly. Because other sects are abomi-
 “ nable to God for their blasphemies; but the *Waldenses* are
 “ *more pious* than any other heretics; for they believe cor-
 “ rectly concerning God; live justly before men; and receive
 “ all the articles, of the creed; only they hate the church of
 “ Rome.”

It is my purpose to present a few short extracts from the confessions of Faith of these people, dated at different times between the 12th and 16th centuries, and which they declare contain the doctrines received among them, and transmitted to them by their fathers. In making these extracts, my object is by no means to engage in controversy. I do not intend to inquire whether their opinions are right or wrong, scriptural or otherwise; but merely to state what they actually *were*. And surely the most unexceptionable testimony on this subject, is that which they themselves furnish in the authorised works of their own Ministers, and especially in their acknowledged publick Standards. I am aware that different denominations sometimes represent them very differently.—But there is a remarkable clearness and uniformity in the Confessions of Faith, and other symbolical works of those

churches. To these alone shall the appeal now be made. The work chiefly used as an authority in this paper, is that of the Rev'd. JOHN PAUL FERRIN, one of the Ministers of the Waldenses, and whose history of their sufferings, as well as of their *doctrine* and *order*, is well worthy of being in the hands of all who feel an interest in the Redeemer's kingdom. Concerning the *Trinity* and the *Person of the Redeemer*, they speak thus.

“ We do believe that there is one God, the Father, the Son, and the Holy Ghost.”

In an “ Ancient Catechism of the Waldenses for the instruction of their Youth,” the following questions and answers occur.

“ *Question.* Dost thou believe in the Holy Ghost?

“ *Answer.* Yes, I do believe. For the Holy Ghost 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.”

“ *Question.* Thou believest God the Father, God the Son, and God the Holy Ghost; thou hast, therefore, three Gods.”

“ *Answer.* I have not three; for although there are *three Persons*, yet, notwithstanding, there is but *one Essence*.”

In a “ Brief Exposition of the Apostle's Creed,” the following passage is found.

“ We believe in God the Father, Almighty, maker of heaven and earth, which God is *one Trinity*, as it is written *I. John v. 7. There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.*”

Several other quotations, on the same points of doctrine, and equally explicit, might be selected, if it were proper to extend the limits of this paper.

The two following *Confessions* are inserted at large, because the several points to which the articles refer, are so connected together, that it is difficult to make detached quotations to any advantage.

FIRST CONFESSION.

1st. “ We believe and firmly maintain all that is contained in the twelve articles of the Symbol, commonly called the Apostles' Creed; and we regard as heretical whatever is inconsistent with the said twelve articles.”

2nd. “ We believe that there is one God, Father, Son and Holy Spirit.”

3rd. “ We acknowledge for sacred Canonical Scriptures the books of the Holy Bible.” (Here follows the title of each book, exactly according to our received Canon.)

4th. "The books above mentioned teach us that there is one God, almighty, unbounded in wisdom, and infinite in goodness, and who, in his goodness, has made all things.—For he created Adam after his own image and likeness; but through the enmity of the Devil, and his own disobedience, Adam fell; sin entered into the world; and we became transgressors in Adam, and by Adam."

5th. "That Christ had been promised to the Fathers, who received the law, to the end that, knowing their sin by the law, and their unrighteousness and insufficiency, they might desire the coming of Christ to make satisfaction for their sins, and to accomplish the law by himself."

6th. "That at the time appointed of the Father, Christ was born; a time when iniquity every where abounded, to make it manifest that it was not for the sake of any good in ourselves, for all were sinners; but that He who is true might display his grace and mercy toward us."

7th. "That Christ is our life, and truth, and peace, and righteousness—our Shepherd and Advocate; our Sacrifice and Priest, who died for the salvation of all who should believe, and rose again for our justification."

8th. "And we also firmly believe that there is no other Mediator or Advocate with God the Father, but Jesus Christ: And as to the Virgin Mary, she was holy, humble and full of grace; and this we also believe concerning all other Saints, viz: that they are waiting in Heaven, for the resurrection of their bodies at the day of judgment."

9th. "We also believe, that, after this life, there are but two places,—one for those who are saved; the other for the damned, which two places we call Paradise and Hell; wholly denying the imaginary purgatory of Antichrist, invented in opposition to the truth."

10th. "Moreover, we have ever regarded all the inventions of men (in religion) as an unspeakable abomination before God; such as the festival days and vigils of saints, and what is called holy-water; the abstaining from flesh on certain days, and such like things; but, above all, the Masses."

11th. "We hold in abhorrence all human inventions, as proceeding from Anti-Christ, as producing trouble, and as prejudicial to spiritual liberty."

12th. "We consider the Sacraments as signs of holy things, or as the visible emblems of invisible blessings. We regard it as proper and even necessary that believers use these symbols or visible forms, when it can be done. Notwithstanding which we maintain that believers may be saved without these signs, when they have neither place nor opportunity of observing them."

13th. "We acknowledge no Sacraments besides Baptism, and the Lord's Supper."

14th. "We honour the secular powers with subjection, obedience, promptitude, and payment."

ANOTHER CONFESSION.

1st. "We believe that there is but one God, who is a Spirit—the Creator of all things, the Father of all, who is above all, and through all, and in us all; and who is to be worshipped in Spirit and in truth;—upon whom we are continually dependent, and to whom we ascribe praise for our life, food, raiment, health, sickness, prosperity, and adversity. We love him as the source of all goodness; and reverence him as that sublime Being who searches the reins, and tries the hearts of the children of men."

2nd. "We believe that Jesus Christ is the Son and image of the Father;—that in Him all the fullness of the Godhead dwells; and that by him alone we know the Father. He is our Mediator and Advocate; nor is there any other name given under Heaven by which we can be saved.—In his name alone we call upon the Father, using no other prayers than those contained in the Holy Scriptures, or such as are, in substance, agreeable thereunto."

3rd. "We believe in the Holy Spirit as the comforter, proceeding from the Father, and from the Son; by whose inspiration we are taught to pray; being by Him renewed in the spirit of our minds; who creates us anew unto good works, and from whom we receive the knowledge of the truth."

4th. "We believe that there is one Holy Church, comprising the whole assembly of the elect and faithful, that have existed from the beginning of the world, or that shall be to the end thereof. Of this Church the Lord Jesus Christ is the Head; she is governed by his word, and guided by the Holy Spirit. In the Church it behoves all Christians to have fellowship. For her, He (Christ) prays incessantly; and His prayer for her is most acceptable to God, without which, indeed, there could be no salvation."

5th. "We hold that the Ministers of the Church ought to be unblamable both in life and doctrine; and if found otherwise, that they ought to be deposed from their office, and others substituted in their stead:—and that no person ought to presume to take that honour unto himself, but he who is called of God as was Aaron. That the duties of such are, to feed the flock of God, not for filthy lucre's sake, or as having dominion over God's heritage, but as being examples to the

flock, in word, in conversation, in charity, in faith, in chastity."

6th. "We acknowledge that kings, princes, and governors, are the appointed and established Ministers of God, whom we are bound to obey. For they bear the sword for the defence of the innocent, and the punishment of evil doers; for which reason we are bound to honour and pay them tribute. From this power and authority no man can exempt himself, as is manifest from the example of the Lord Jesus Christ, who voluntarily paid tribute, not taking upon himself any jurisdiction of temporal power."

7th. "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, viz. the renovation of our minds, and the mortification of our members through 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."

8th. "We hold that the Lord's Supper is a commemoration of, and thanksgiving for, the benefits which we have received by his sufferings and death; and that it is to be received in faith and love,—examining ourselves that so we may eat of that bread and drink of that cup, as it is written in the Holy Scriptures."

9th. "We maintain that marriage was instituted of God; that it is holy and honorable, and ought to be forbidden to none, provided there be no obstacle from the divine word."

10th. "We contend that all those in whom the fear of God dwells, will thereby be lead to please him, and to abound in the good works which God hath before ordained, that we should walk in them, which are love, joy, peace, patience, kindness, goodness, gentleness, sobriety, and the other good works enforced in the Holy Scriptures."

11th. "On the other hand, we confess that we consider it our duty to beware of false teachers, whose object is to divert the minds of men from the true worship of God, and to lead them to place their confidence in the creatures, as well as to depart from the good works of the Gospel, and to regard the inventions of men."

12th. "We take the Old and the New Testament, for the rule of our life, and we agree with the general confession of faith contained in the Apostle's Creed."

On these *Confessions*, I shall, at present, offer no remarks. The intelligent reader will need none. They speak for themselves.

HISTORICUS.

(To be Continued.)

THE
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EVANGELICAL AND LITERARY
MAGAZINE.

VOL. III.

JULY 1820.

No. VII.

For the Virginia Evangelical and Literary Magazine.

DOCTRINE AND ORDER OF THE WALDENSES.

(CONTINUED FROM PAGE 264.)

Extracts from "A brief exposition of the Waldenses and Albigenses upon the Apostles Creed, the Ten Commandments, the Lords' Prayer, and the Sacraments."

"AN EXPOSITION, &c. OF THE LORDS' PRAYER."

St. Augustine being requested by a spiritual daughter of his, to teach her to pray, said thus, "Multitudes of words are not necessary in prayer; but to pray much, is to be fervent in prayer. And therefore to be long in prayer, is to present things necessary in superfluous words. To pray much, is to solicit that which we pray for, with decency and with affection of heart, which is better expressed by tears than by words. Because God, who seeth the secrets of our hearts, is more moved by a deep groan or sigh, with plaints and tears that come from the heart, than by a thousand words.— But many there are in these days that resemble the Pagans, to whom Christ would not have his disciples to be like: for they think and believe they shall be heard for their many words in their prayers; whereby it comes to pass that they lose much time under the pretence of prayer. Job saith, and, besides, experience makes it good, that a man is never in the same estate in this life, but that he is now disposed to do one thing, and presently to do another. And therefore, there is no man that can keep his mind, his spirit, bent attentive to prayer, a whole day, or a whole night together, unless God give the especial assistance of his grace. And if a man hath not his heart fixed upon that which he speaks, he loses his

time, because he prays in vain, and his soul is troubled, and his mind wandering another way. And, therefore, God hath appointed to his servants other exercises, virtuous, spiritual and corporeal, wherein a man may ordinarily exercise himself, sometimes in one, sometimes in another, either, for themselves, or for their neighbours, having their hearts lifted up unto God, with all their power, in such manner as that they may not be idle. And, therefore, that man that lives well, according to the will of God, and the doctrine of his Saints, prayeth always; for every good work is a prayer to God.— And as for this, thou readest, know thou that all the prayers of the Old and New Testaments, do agree with this; and that no prayer can be pleasing unto God, that hath not a reference, some way or other, unto this — Now it is necessary that he that is heard of God, be agreeable unto him, and know those benefits which he hath received from him. For ingratitude is a wind, that drieth up the fountain of the mercy and compassion of our God. And therefore if thou wilt pray, and ask any thing at God's hands, think with thyself before thou ask, what, and how great benefits thou hast received from Him. And if thou canst not call them all to mind, yet at the least beg that grace that thou mayest be bold to call him *Father; &c.*"

"What the Waldenses and Albigenses have believed and taught concerning the Sacraments."

"A Sacrament, according to the saying of St. *Augustine*, 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. There is a great difference between a sacrament, and the cause of a sacrament; even as much as between the sign, and the thing signified. For the cause of the sacrament is the divine grace, and the merit of Jesus Christ crucified, who is the raising of those who are falling. This cause of the sacrament is powerfully, essentially, and authoritatively in God, and is in Jesus Christ meritoriously. For by the cruel passion and effusions of his blood, he hath obtained grace and righteousness to all the faithful. But the thing itself of the sacrament, is in the soul of the faithful, by participation, as St. Paul speaketh—*We have been made partakers with Christ*. It is in the word of the Gospel, by annunciation, or manifestation: in the sacraments, sacramentally.— For the Lord Jesus hath lent, or given these helps of the outward sacraments, to the end that ministers, instructing in the faith, should so accommodate themselves to human weakness, as that they might better edify the people by the word of the Gospel.

“There are two sacraments; the one of *water*, the other of *nourishment*; that is to say bread and wine.”

“OF BAPTISM.”

“The first is called *Baptism*; that is to say, 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*; to the end, that first, by means of the grace of God the Father, beholding his Son, and by the participation of Jesus Christ, who hath bought us, and by the renewing of the Holy Ghost, which imprinteth a lively faith in our hearts, the sins of those that are baptised are pardoned, and they received into grace; and afterwards, having persevered therein, are saved in Jesus Christ.”

“The Baptism wherewith we are baptised, is the same, wherewith it pleased our Saviour himself to be baptised, *to fulfil all righteousness*, as it was his will to be circumcised; and the baptism also wherewith he commanded his apostles to be baptised.”

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

“Now this Baptism is visible and material, which maketh the party neither good nor evil, as appears in the scripture by *Simon Magus*, and *St. 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 as 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 ought to be done by those to whom the children are most nearly related, such as their parents, and they to whom God hath given this charity.”

“OF THE SUPPER OF THE LORD JESUS CHRIST.”

“As Baptism, which is taken visibly, is an enrolment into the number of faithful christians, which carrieth in itself a protestation and promise to follow Jesus Christ, and to keep his holy ordinances, and to live according to his holy gospel; so the holy supper and communion of our blessed saviour, the breaking of bread, and the giving of thanks, is a visible communion, made with the members of Jesus Christ. For they that take and break one and the same bread, are one and the same body, that is to say, the body of Jesus Christ: and they are members one of another, ingrafted and planted in him, to whom they protest and promise to persevere in his service to their lives' end, never departing from the faith of the gospel, and the union which they have all promised by Jesus Christ. And, therefore, as all the members are nourished with one and the same provision, and all the faithful take one and the same spiritual bread, of the word of life, of the gospel of salvation; so they all live by one and the same spirit, and one and the same faith.”

“This sacrament, of the communion of the body and blood of Christ, is called in Greek, *Eucharistia*, that is to say, good grace: of this St. Matthew testified in his 26th chapter, saying, *Jesus took bread and blessed it, and break it, and gave it to his disciples, and said, take, eat; this is my body.* And St. Luke, chapter 22d, *This is my body which is given for you, this do in remembrance of me. Likewise, He took the cup, and blessed it, saying, this cup is the New Testament in my blood, which is shed for you.*”

“This sacrament was instituted by divine appointment, to signify unto us the spiritual nourishment of man in God; by means whereof the spiritual is preserved, and without which, it decayeth. The truth itself saying, *Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.* Concerning this sacrament, according to the testimony of scripture, we must hold as follows.—That is, we must confess simply and in purity of heart, that the bread which Christ took at his last supper, which he blessed, brake, and gave to his disciples to eat, that in the taking thereof by the ministry of his faithful Pastors, he hath left a remembrance of his passion, which, in its own nature, is true bread; and that by the pronoun *this*, is demonstrated this sacramental proposition—*This is my body.* Not understanding these words *identically*, of a numeral identity; but sacramentally, really and truly.—The same body of Christ sitting in heaven, at the right hand of his Father, unto whom every faithful receiver must lift up

the eyes of his understanding, having his heart elevated on high, and so feed on him *spiritually* and *sacramentally*, by an assured faith. The same we are to understand of the sacrament of the *Cup*.”

“*St. Augustine* saith, that the eating and drinking of this sacrament must be understood *spiritually*. For *Christ* saith, *The words that I speak are spirit and life*; and *St. Jerome* saith, The flesh of *Christ* is to be understood after a twofold manner; either *spiritually*, of which *Christ* speaks, *John vi. 55, My flesh is meat indeed, and my blood is drink indeed*. Or it is to be understood of that flesh, which was crucified and buried. Of the *spiritual* eating *Christ* saith, *He that eateth my flesh, and drinketh my blood, is in me, and I in him*.—There is also a twofold manner of eating; one *sacramental*, and in this manner both good and bad do eat: the other *spiritual*; and in this manner the good only do eat. And, therefore, *St. Augustine* saith, What is it to eat *Christ*? It is not only to receive his body in the sacrament; for many do in this way eat *Him* unworthily, and who will not dwell with *Him*, nor have *Him* to dwell in them; but he eats *him* *spiritually* that continueth in the truth of *Christ*. And, therefore, to eat the sacramental bread is to eat the body of *Christ* in a figure; *Jesus Christ* himself saying, nevertheless, *as oft as ye do this, ye shall do it in remembrance of me*. For if this eating were not in figure, *Christ* would be always bound to such a thing; for it is necessary that the *spiritual* eating should be continual: As *St. Augustine* says, he that eateth *Christ* in truth, is he that believeth in *Him*:—for *Christ* saith, that to eat *Him*, is to dwell in *Him*. In the celebration of this sacrament, prayer is profitable, and the preaching of the word in the vulgar tongue, such as may edify, and is agreeable to the evangelical law; to the end that peace and charity might increase among the people. But other things that are in use, in these days, in the church of Rome, and with those that are members thereof, belong not at all to the sacrament.”

The foregoing quotations will probably be thought tedious by some readers; but I could not forbear giving a specimen of the manner in which those pious and simple people expressed themselves concerning prayer and the sacraments, long before our fathers the Puritans published their testimony. From one of the paragraphs in the section on *Baptism*, it is perfectly plain, that the Waldenses were PÆDOBAPTISTS. But further testimony on this subject will be adduced in a future number.

HISTORICUS.

(To be Continued.)

THE
VIRGINIA
EVANGELICAL AND LITERARY
MAGAZINE.

VOL. III.

AUGUST 1820.

No. VIII.

ORIGINAL LETTERS FROM COWPER.

Continued from page 318.)

TO THE REV. WILLIAM UNWIN.

July 27, 1780.

My dear friend, as two men sit silent after having exhausted all their topics of conversation; one says—"It is very fine weather,"—and the other says—"Yes;"—one blows his nose, and the other rubs his eye-brows; (by the way, this is very much in Homer's manner;) such seems to be the case between you and me. After a silence of some days, I wrote you a long something, that (I suppose) was nothing to the purpose, because it has not afforded you materials for an answer. Nevertheless, as it often happens in the case above-stated, one of the distressed parties, being deeply sensible of the awkwardness of a dumb duet, breaks silence again, and resolves to speak, though he has nothing to say: so it fares with me. I am with you again, in the form of an epistle, though considering my present emptiness, I have reason to fear, that your only joy upon the occasion will be, that it is conveyed to you in a frank.

When I began, I expected no interruption; but if I had expected interruptions without end, I should have been less disappointed. First came the barber; who, after having embellished the outside of my head, has left the inside just as unfurnished as he found it. Then came Olney Bridge, not into the house, but into the conversation. The cause relating to it, was tried on Tuesday at Buckingham. The judge directed the jury to find a verdict favourable to Olney. The jury consisted of one knave and eleven fools. The last-mentioned followed the afore-mentioned, as sheep follow a bell-wether, and decided in direct opposition to the said judge. Then a flaw was discovered in the indictment.

thing that is amiable and excellent in human nature; and especially remember that this is the will of God, your Maker, whose favour is life, whose displeasure is death to the soul.

N. S.

For the Evangelical and Literary Magazine.

DOCTRINE AND ORDER OF THE WALDENSES.

(CONTINUED FROM PAGE 301.)

M. PERRIN, the venerable historian of the Waldenses, tells us that their enemies, the Catholics published a number of calumnies against them. These he states; and then sets down their answers in their own words. A few specimens of these calumnies, and of the decisive manner in which they were repelled, may possibly be acceptable.

I. Their enemies charged them with maintaining, that a man might leave his wife at pleasure; and likewise a woman her husband, for the purpose of following their sect. To this they reply—"Our doctrine is, that matrimony is a bond which nothing but death can dissolve; unless it be for the cause of fornication, as our Lord Jesus Christ himself teacheth."—And St. Paul 1. *Corinthians*, vii. saith, "Let not the wife depart from the husband, nor the husband put away his wife."

II. Another calumny, as Perrin tells us, was, that they denied the baptism of infants. From this imputation, says he, they acquit themselves as follows—

"Neither is the time or place appointed for those who are to 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 most nearly related, such as their parents, or those whom God hath inspired with such a charity."

"True it is," adds the historian, "that being for some hundreds of years constrained to suffer their children to be baptized by the *Romish priests*, they deferred the performance 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 so many pollutions of it.

“ And by reason of their *Pastors*, whom they called *Barbs*,
 “ being often abroad travelling in the service of the church,
 “ they could not have baptism administered to their children
 “ by them. They, therefore, sometimes kept them long with
 “ out it. On account of which delay, the priests have
 “ charged them with that reproach. To which charge not
 “ only their adversaries have given credit; but many of those
 “ also who have approved of their lives and faith in all other
 “ respects.”

III. A third calumny was, that they worshipped their *pas-
 tors*, or *barbs*, prostrating themselves before them. To this
 the Historian replies.

“ To clear the Waldenses from this imputation, the reader
 “ needs only to take the pains to peruse what they have said
 “ concerning the adoration of one Deity alone, in the Expo-
 “ sition they have made of their doctrine on the first com-
 “ mandment of the law of God.”

“ But they have rendered much honour to their *Pastors*, as
 “ to those who preached to them the word of reconciliation,
 “ treating them kindly, and feeling themselves in conscience
 “ and duty bound so to do. But that they ever intended to
 “ give that worship to the creature, which is due only to the
 “ Creator, cannot be said but by way of calumny; although
 “ *Albert de Capitaneis*, their principal enemy in the diocess of
 “ *Turin*, hath violently tortured them, in order to extort
 “ from them a confession that they worshipped their *pastors*;
 “ which he could never force out of their mouths.”

IV. A fourth calumny was, that they maintained, that it
 was not lawful to *swear*, or to take an *oath*.—To this they
 replied.

“ There are some oaths which tend to the honour of God,
 “ and the edification of our neighbour; as in *Hebrews* vi. 16.
 “ *Men verily swear by the greater, and an oath for confirma-
 “ tion is the end of all strife.* Also *Deuteronomy* vi, it was en-
 “ joined on the people of Israel to *swear by the name of the
 “ Lord.* So also the oath made between *Abimelech* and *Isaac*,
 “ *Genesis* xxvi.; and that of *Jacob*, *Genesis* xxxi.”

V. Another accusation was, that they shewed no reverence
 to *sacred places*; and supposed that he does not sin more hein-
 ously who burns a church, than he who burns any other house.
 To this they answer.—

“ Neither the place nor *pulpit* maketh any man holy; and
 “ they are greatly mistaken, who think the better of them-
 “ selves because of the dignity of the place. For what was
 “ greater than *paradise*? and what was more pure than

“*heaven?* Nevertheless man was driven out of paradise, because
 “ he sinned there; and the angels were expelled from heaven,
 “ that they might be an example to those who should come
 “ after, to teach them, that it is not the place, nor the gran-
 “ deur and dignity thereof, but innocency of life, which makes
 “ a man holy.”

VI. Another accusation was, that they were opposed to
capital punishments, and maintained that the magistrate ought
 not to put any man to death. In answer to this accusation
 they say—

“ It is written, that *a malefactor shall not be suffered to*
 “ *live*; and without correction and discipline, doctrine serves
 “ but little purpose; for neither would judgments be known,
 “ or sins punished. Just anger, therefore, is the mother of
 “ discipline, and patience without reason is the seed of vices,
 “ and suffers the wicked to go on in their excesses.”

“ True it is, adds PERRIN—true it is, they complained that
 “ the magistrates delivered them up to death, without any
 “ other knowledge of their cause than that which they had
 “ from the bare report of priests and monks, who were both
 “ judges and parties. For these pretending to discover errors
 “ in them, and then exclaiming against those things as abu-
 “ ses which they had introduced into the church, they con-
 “ demned them as heretics, and delivered them over to the se-
 “ cular power, for so they called the magistrates. Now they
 “ looked upon this to be a cruel credulity in the said magis-
 “ trates, that they gave credit to men so biassed with passion
 “ as were the said priests; and that they should put to death
 “ so many poor innocent persons, without having heard or
 “ examined them.”

VII. They were also accused by their enemies of holding,
 that their pastors ought to be kept poor, and to be compelled
 to follow some trade for a living. To this they answer.

“ We do *not* think it necessary that our pastors should
 “ work for their bread. They might be better qualified to
 “ instruct us if we could maintain them without their own la-
 “ bour; *but our poverty has no remedy.*”

VIII. The Catholick writers frequently reproached them,
 with making little or no account of the pastoral office; affirm-
 ing that they made the duty of preaching the Gospel common
 to every member of the church, male and female; and that
 they allowed persons who had not the suffrages of the church
 to administer Gospel ordinances.

It is truly marvellous that this accusation should be urged
 by the very same people, who before accused them of *wor-*
shipping their Pastors, and bestowing upon them those honours

which are due to God alone! But malice is not very anxious about consistency or truth, if it can but carry its point.

To this reproach, the Waldenses replied in the most triumphant manner; making it perfectly apparent that they put a wide difference between ministers and laymen; that they maintained the divine appointment of the pastoral office, and honoured it: that they demanded, as far as they could, scriptural qualifications in their pastors, and set them apart by the *laying on of hands*.

From a "Catechism of the ancient Waldenses, for the instructing of their youth," as given at large by PERRIN, the following extract is taken.

Q. "What is that which thou believest concerning the holy church?"

A. "I say that the church is considered in two ways;—the one *substantially*, the other *ministerially*. Considered *substantially*, by the holy catholick church is meant ALL THE ELECT OF GOD, from the beginning of the world to the end, 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 some who are reprobate. But the church, as it is considered *ministerially*, or 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 with faith, hope and charity."

Q. "Whereby dost thou know the Church of Christ?"

A. "By the ministers lawfully called, and by the people participating in the truth of the ministry."

Q. "By what marks dost thou know the ministers?"

A. "By the genuineness of their faith; by sound doctrine; by a life of good example; by the preaching of the Gospel; and by the due administration of the sacraments."

With respect to the subject of *Church Government*, the Waldenses were substantially *Presbyterians*. That is to say, it is plain, from the whole of Perrin's history, that they had but one order of Ministers of the word and sacraments, whom they called *Barbs* or *Pastors*; that their ecclesiastical affairs were conducted by *Synods*, which met annually; that these Synods were made up of *Ministers* and *Elders*, that is that a kind of *Elders*, who were not ministers of the word, in other words, *Ruling-Elders*, were united with ministers in conducting Synodical business; that at the meetings of these Synods, the candidates for the ministry were wont to present themselves, when they underwent certain prescribed trials, and were ordained by the imposition of the hands of those pastors who had been ordained before them.

Another of the ministers of the Waldenses, who, as well as *Perrin*, has written and published their history, in one of their *Confessions of Faith*, which he inserts, at length in the "*Addition*" to his work, and which he expressly informs us was the confession of the *Ancient* as well as the *Modern* Waldenses, exhibits the following article—"It is necessary for the church to have *Pastors* sufficiently learned and exemplary in their conduct, as well to preach God's word, as to administer the sacraments, and watch over the sheep of Jesus Christ, together with the *Elders* and *Deacons*, according to the rules of good and holy church discipline, AND THE PRACTICE OF THE PRIMITIVE CHURCH."

But what places this matter beyond all controversy is, that soon after the reformation was established in *Geneva*, we find the Waldenses asking for and receiving several pastors, presbyterially ordained, from *Geneva*, and adding them to the list of their ministers—and also that the Rev. JOHN PAUL PERRIN, one of the most eminent of the Waldensian pastors, was a member of one of the French Synods, which were thoroughly Presbyterian in their character.

HISTORICUS.

[See Quick's Synodicon in Gallia Reformata.]

(To be Continued.)

REVIEW.

PETER'S LETTERS TO HIS KINSFOLK.

(Continued from *pa.* 236.)

We are sorry that the conclusion of this article has been delayed so long. We can only say, that this has been occasioned by the unavoidable engagements of the Reviewer; and without farther apology pass on to our work.

The 26th letter is on the subject of the Edinburg theatre; and the following on the external appearance of that city. Both, rather unfavourable specimens of the author's style. We cannot but put down with a black mark, such *affectations* as the following. Speaking of the castle of Edinburg, the author says, "The cold glare of the sun, plunging slowly down into a melancholy west behind them, makes all the broken labyrinth of towers, batteries, and house tops paint their heavy breadth in ten fold sable magnitude upon that lurid canvass.—At break of day, how beautiful is the freshness with which the venerable pile appears to rouse itself from its sleep, and look up once more

THE
VIRGINIA
EVANGELICAL AND LITERARY
MAGAZINE.

VOL. III.

NOVEMBER 1820.

No. XI.

THEOLOGY—*Critical.*

REMARKS ON EXODUS VI. 3.

And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by name JEHOVAH was I not known unto them.

This passage has created great difficulty in the minds of many readers: because it seems directly to contradict several preceding passages. Here it is distinctly affirmed, that God was not known to Abraham, Isaac and Jacob, by the name *Jehovah*. On reading this, the student of the Bible will be apt immediately to look back to the following passages, Gen. ii. 4-5-7. in which the word, *Jehovah*, occurs in the original. The same is the case in Gen. xvii. 1. When Abraham was ninety and nine years old, *Jehovah* appeared unto him. But it may be said, that this is the narrative of Moses; that he knew that the person appearing, had a right to the name of *Jehovah*; and might, therefore, as a historian call him by that name, although God had not revealed himself as *Jehovah* to Abraham. And this indeed would relieve the difficulty, if there were nothing more. But in Gen. xxii. 14, Abraham called the place, whither he had gone to offer Isaac, and where he had experienced a great deliverance, *Jehovah-jireh* (i. e. *Jehovah* will see, or provide.) Now, how could Abraham give this appellation, or use this phraseology at all, if the name of *Jehovah* had not been revealed to him? Again, in Gen. xxiv. 12, 26, 40, the servant of Abraham, praying to the God of his master, and speaking of him, calls him *Jehovah*. Farther, in ch. xxviii. 13, Jacob is thus addressed in vision, "I am *Jehovah* the God of Abraham thy father, and the God of Isaac," &c. Here it is expressly said that

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Finally; in a large city, as we have seen, there is generally collected a much greater amount of intellectual power, of literary acquirement, and of pecuniary means, than are to be found in other places. Of course, if a right direction be given to public sentiment by the faithful preaching of the Gospel (and we cannot hope that it shall be given by any other means) we may expect to see a much greater amount of talent, of learning, of wealth, and of exertion devoted to the cause of the Redeemer, to the promotion of human happiness, than could otherwise be reasonably expected. The servant of Jesus Christ, then, who *takes the oversight in the Lord* of a large and wealthy city congregation, may consider himself as called to preside over the movements of an Engine of mighty power, which, under wise guidance, may accomplish more than can easily be estimated;—not for his own personal aggrandisement;—not to gratify the littleness of sectarian bigotry;—but to support and extend those great plans for building up the church of God, at home and abroad, which now do honour to those who engage in them, and which will promote the happiness of unnumbered millions in time and eternity.

It is plain, then, that the labours of a Gospel Minister, in a great capital, are more important than those of most others in the sacred office:—That greater benefits, or greater mischiefs are likely to flow from them, according to their character:—And that, as he is called to struggle with many peculiar and most painful difficulties; so he has, also, peculiar inducements to be faithful, and may expect peculiar rewards for his fidelity.

THEOLOGY.—HISTORICAL.

DOCTRINE AND ORDER OF THE WALDENSES.

[Continued from Page 374. Vol. III.]

“The Discipline under which the *Waldenses* and *Albigenses* lived. Extracted out of divers authentick manuscripts: written in their own language, several hundreds of years before *Luther* or *Calvin*.” PERRIN.

ARTICLE I.

“Concerning Discipline.”

“Discipline contains in itself all moral doctrine, according to the institution of Christ and his Apostles; shewing after

what manner every one ought to live by faith, in his vocation, and to walk worthily in true holiness and righteousness. There are many instructions in the Book of God touching this discipline, showing, not only how every man ought to live in his own particular estate, of what age or condition soever he may be; but also what must be the union, context, and bond of love, in the communion of the faithful. And, therefore, if any man desire the knowledge of these things, let him read what the apostle hath said in his Epistles, and he shall find it there at large set down: and especially in what manner every one is bound to keep himself in unity, and to walk in such a sort that he be not a scandal, and an occasion of falling to his neighbour, by wicked words and actions; and in what manner he is bound not only to fly from what is evil, but also the occasion of evil: and whensoever any man hath failed therein, how he may be reformed, and come to amendment of life."

"By many such general instructions, the reclaimed people, newly brought into the faith, must be taught; to the end that they may walk worthily in the house of the Lord; and that they may not make his house a *den of thieves*, by their profane, wicked conversation, and toleration of evil."

ARTICLE II.

"Of Pastors"

"All they that are to be received as Pastors amongst us, while they are yet with their own people, are to entreat ours, that they would be pleased to receive them to the ministry, and to pray unto God that they may be made worthy of so great an office: and this they are to do, thereby to give a proof and evidence of their humility."

"We also appoint them their Lectures, and set them their task; causing them to learn by heart all the chapters of St. *Matthew* and St. *John*, and all the Epistles that are canonical; also a good part of the writings of *Solomon*, *David*, and the *Prophets*."

"And afterwards, having produced good testimonials, and being well approved for their sufficiency, they are received *with imposition of hands*, into the office of teachers."

"He that is admitted in the last place, shall not do any thing without the leave and allowance of him that was admitted before him. And also, he that is first, shall do nothing with-

out the leave of his associate, to the end that all things among us may be done in order."

"Diet and apparel are given unto us freely, and by way of alms; and that with good sufficiency, by those good people whom we teach."

"Amongst other powers and abilities which God hath given to HIS SERVANTS, He hath given authority to choose leaders, to rule the people, AND TO ORDAIN ELDERS IN THEIR CHARGES; according to the diversity of the work in the unity of Christ; which is proved by the saying of the Apostle, in the 1st chapter of his Epistle to Titus. *For this cause have I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every city, as I have appointed thee.* When any one of us, the aforesaid pastors, falls into any gross sins, he is both excommunicated, and prohibited to preach."

ARTICLE III.

"Of the Instruction of their Youth."

"Children born of carnal parents, must be made spiritual towards God, by discipline and instruction; as it is said in Eccles. 30. *He that loveth his son, causeth him often to feel the rod, that he may have joy in him in the end, and that he knock not at the door of his neighbour. He that chastiseth his son, shall have joy in him, and shall rejoice in him among his acquaintance. He that teacheth his son, grieveth his enemy, and before his enemy he shall rejoice in him. Though his father die, yet he is as if he were not dead; for he hath left one behind him that is like unto himself. Whilst he lived, he saw and rejoiced in him; and when he died he was not sorrowful; for he left behind him one that will uphold his house against his enemies, and one that shall requite kindness to his friends.* Instruct thy son in the fear of the Lord, and in the ways of God's laws, and in the faith. Despair not of thy child when he is unwilling to receive correction, or if he prove not speedily good; for the labourer gathereth not the fruits of the earth as soon as it is sown; but he waits a suitable time.

☉ A man must also have a careful eye over his Daughters. Hast thou daughters? keep them within, and see that they wander not. For *Dinah*, the daughter of *Jacob*, was corrupted by being seen of strangers."

ARTICLE IV.

“ Concerning the Elders—the distribution of Alms—and Ecclesiastical Synodical Assemblies.”

“ We choose from among the people Rulers and Elders, according to the Divinity of their employment in the unity of Christ; agreeably to what is said by 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 had appointed thee.* The money that is given for the relief of the poor, is by us carried to the aforesaid assembly, and is there delivered for the common use in the presence of all; and afterwards taken by those who are in authority. Part of that money is given to those who are to travel any long journey, to employ as they shall think fit; and part unto the poor.”

“ Our Pastors do call Assemblies once every year, to determine of all affairs in a general Synod.”

ARTICLE V.

“ Of Ecclesiastical Correction.”

“ Corrections are to be used to keep men in awe; to the end that they that are not faithful may be punished, and separated either for their wicked life, or their erroneous belief, or their want of charity, or any of those evils which may possibly all be found in one particular individual. Now that it is necessary to use such correction, the Lord Jesus Christ teacheth us, saying—*If thy brother trespass against thee, rebuke him betwixt thee and him alone, and if he repent, forgive him.* *Luke 17.* The Apostle confirmeth the same, saying to the Galatians, *If a man be overtaken in a fault &c.*”

“ But forasmuch as all receive not these corrections in love, our Lord teacheth our spiritual guides what course they should take in such case, saying—*But if he hearken not unto thee, take with thee one or two; for in the mouth of two or three shall every word be established.* Our Lord’s meaning is, that this is to be done, if the fault be not publick, and known to many. But not so if the sin be manifest, and made known to every one: for in such case the correction must be made manifest too. The Apostle telleth us as much *1 Tim. v. 20.* *Them that sin, rebuke before all, that others may fear.*”

ARTICLE VI.

“*Of Excommunication.*”

“But when such will not amend their lives by any of these admonitions, nor leave their wicked ways, Christ teacheth 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. 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 you are gathered together, and my spirit, with the power of the Lord Jesus Christ. As also in verse 11th. If any man that is called a brother, be a fornicator, or covetous &c., with such an one no not to eat; but put away from among you that wicked person. And again, If there be any one that will not obey our word, mark that man, and keep no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother; and as our Saviour saith, let him be unto thee as an heathen man and a publican; that is let him be deprived of all aid of the church, and of the ministry, and of the fellowship and union of the church.*”

ARTICLE VII. of “*Marriage,*” and VIII. of the excess and disorders which are commonly committed in Taverns,

Have nothing very particular in them, excepting that they shew the vigilant attention of these good people to every source of danger to the morals of their church members.

When Presbyterians, and other Evangelical denominations of christians, denounce *promiscuous dancing*, as contrary to the spirit of our holy religion, they are ridiculed by some, and reprobated by others, as *righteous over much*, as affecting unwarrantable preciseness. But no opinion of this sort will be formed by those who are acquainted with the sentiments of the primitive christians on this subject, as well as of those who have distinguished themselves as *witnesses of the truth*, from that time to the present. The following language of the old *Waldenses* is very decisive.—

ARTICLE IX.

“*Against Dancing.*”

“A dance is the devil’s procession; and he that entereth into a dance entereth into his possession. The devil is the

guide, the middle, and the end of the dance. A man sinneth in dancing divers ways; and, therefore, we will prove, first by the scriptures, and afterwards by divers other reasons, how wicked a thing it is to dance. The first testimony that we will produce, is that which we read in the Gospel, Mark 6th. It pleased *Herod* so well, that it cost *John* the Baptist his life. The 2d is in *Exodus* 32d. When *Moses* coming near to the Congregation, saw the calf and the dancing, he cast the tables from him, and broke them at the foot of the mountain; and afterwards it cost 23,000 their lives. Besides, the ornaments which women wear in their dances, are so many crowns, signifying their several victories, which the devil hath gotten against the children of God. The women come not willingly to the dance, unless they are painted and adorned; the which painting and ornament, is a grindstone upon which the devil sharpeneth his sword. They that deck and adorn their daughters, are like those who put dry wood to the fire, to the end, that it may burn the better. For such women kindle the fire of luxury in the hearts of men; as *Sampson's* foxes fired the Philistines' corn; so these women have fire in their faces, and in their gestures, and actions, their glances and wanton words, by which they consume the goods of men." The article then goes on to show how, in dancing, all the ten commandments are violated. Having done this, it proceeds as follows:

“A man may prove how great an evil dancing is, by the multitude of sins that accompany those who dance. *St. Augustine* saith, ‘the miserable dancer knows not that as many paces as he makes in dancing, so many leaps he makes to hell.’ They sin in their ornaments, after a five-fold manner. First, by being proud thereof—Secondly, by inflaming the hearts of those that behold them. Thirdly, when they make those ashamed that have not the like ornaments, giving them occasion to covet the like. Fourthly, by making women importunate in demanding the like ornaments of their husbands. And, fifthly, when they cannot obtain them of their husbands, they seek to get them elsewhere by sin. They sin by singing and playing on instruments; for their songs bewitch the hearts of those that hear them, with temporal delight, forgetting God, and uttering nothing in their songs but lies and vanities, and the very motion of the body which is used in dancing, gives testimony enough of evil.”

In a treatise of the Old Waldenses concerning *Antichrist* the following chapter is found:

“Of Chrism, or Confirmation.”

“Now to speak of the Chrism, which they also call a Sacrament, which has no ground at all in scripture. They say, that first it must be administered by a Bishop, and compounded of *Olive Oil*, and of *balm*, to be applied to the person baptised, upon the forehead; with the sign of the cross, and with these words, *I sign thee with the sign of the cross, and confirm thee by the sign of salvation, in the name of the Father, and of the Son, and of the Holy Ghost*; which is performed by imposition of hands, and with a white covering on the head. This is that which they call the Sacrament of Confirmation,” WHICH WE DO NOT FIND INSTITUTED EITHER BY CHRIST OR HIS APOSTLES. For Christ, the pattern of all his church, was not confirmed in his own person; and he doth not require that there should be any such unction in baptism, but only pure water. Therefore such sacrament is not needful to salvation, but thereby God is blasphemed. It was introduced by the devil’s instigation, to seduce the people, and to deprive them of the faith of the church; and that by such means they might be induced the more to believe in the ceremonies, and IN THE NECESSITY OF THE BISHOPS.”

HISTORICUS.

(To be concluded in our next.)

MISCELLANY.

DR. CLAYTON’S LETTERS ON VIRGINIA.

(Continued from Page 476.)

*Mr. Clayton’s second Letter, containing his farther Observations on Virginia. **

BEING honour’d with the Thanks of the Society for my last, and receiving by my worthy Friend Dr. *Moulin*, their Commands to proceed, I have added here my Observations of the Waters, and part of the Earth and Soil. I shall wave both Complements and Apologies, since I have greater Respect and Honor for the Society than I can possibly express, and have no reason to suspect their Favour, whose Candidness I so signally proved in my last.

** From the Hist. Soc. Co., Vol. 2, no. 12, pp. 10-12, Dec 1781.*

THE
EVANGELICAL AND LITERARY
MAGAZINE,
AND
MISSIONARY CHRONICLE.

VOL. IV.

FEBRUARY, 1821.

No. II.

THEOLOGY—HISTORICAL.

DOCTRINE AND ORDER OF THE WALDENSES.

(Concluded from Page 520, Vol. III.)

HAVING exhibited a number of quotations, from the confessions, and other standard writings of the Waldenses, it is intended, in the present paper, to close, by offering a few general remarks on the import of the articles quoted. Although this is wholly unnecessary for many readers; yet some may be aided, by having the scope of detached passages brought together in one view, and illustrated in their proper connection;—and

I. It is evident, from the passages quoted, and from many others which might have been produced, that the Waldenses were CALVINISTICK IN THEIR OPINIONS WITH RESPECT TO THE LEADING DOCTRINES OF THE GOSPEL. When this is said, it is not intended to be asserted that they maintained *all* the peculiarities of the venerable CALVIN; but that the principal articles of the system which is commonly distinguished by his name, made a part of the creed of those simple and humble witnesses of the truth.

That they held the doctrines of the Trinity; of the Divinity of Christ, and the Holy Spirit; of Justification by the imputed righteousness of the Saviour; and of Regeneration by the special influences of the Spirit;—a regeneration not consisting in, or essentially connected with, the sacrament of

Baptism;—will probably be denied by none who carefully and impartially review the extracts which have been given in the preceding numbers. But it is equally evident from those extracts, and from others which might be mentioned, that, long before *Calvin* was born, they, as a body, believed in the doctrine of *Predestination* and *Election*, as held by *Calvinists*. What other construction can be put upon such language as this.—“By the holy Catholick Church is meant, ALL THE ELECT OF GOD, from the beginning of the world to the end, gathered together by the Holy Spirit, and FORE-ORDAINED TO ETERNAL LIFE; the number and names of whom are known to Him who has ELECTED them.” In close connection with this, is another peculiarity of the Calvinistick system, viz. the doctrine of the *indefectibility of grace*, or, in other words, of the *perseverance of the Saints*. This is explicitly taught in the 26th article of one of their confessions of faith, as detailed by Sir *Samuel Morland*, in his *History of the opinions and sufferings of this remarkable people*. In this article they say—“All the ELECT are upheld and preserved by the power of God in such a sort, that they all persevere in the faith unto the end.” It is probable the most cautious inquirer will say, without hesitation, that this is *decisive Calvinism*.

It is, indeed, true, that in such of the standard books of the Waldenses as are now extant, these doctrines are not brought forward very frequently, or in a controversial form: and in this they imitate the inspired writers, who generally exhibit them in those practical connections, and under those practical aspects only in which they are most apt to present themselves to the pious mind, and to influence christian experience and conduct.—Still they are introduced with sufficient frequency, and in a manner sufficiently decisive, to preclude all doubt that they are really maintained and taught in their publick standards.

II. It is no less evident from the authorized writings of the Waldenses, that they were PÆDOBAPTISTS. I know, indeed, that some of our Antipædobaptist brethren have asserted the contrary; but on what ground, that had the least appearance of solidity, I could never learn. The fact is, that some of the arguments by which they would prove that the Waldenses rejected Infant Baptism, would be of equal force to prove that the Presbyterian Church and Confessions, denied to the infant seed of believers that precious privilege. If terms the most express, and frequently repeated, can enable us to ascertain the opinions of any body of people, then I think there can be no question that these far famed advocates

of christian purity, were not only real, but strenuous advocates for the baptism of infants. What can be more express than such language as this—“ *And for this cause it is that we present our CHILDREN in Baptism, which ought to be done by those to whom the children are most nearly related, such as their parents &c.*”

Perrin also gives this additional proof of the same thing, which was overlooked in compiling the former numbers. “ About the year 1506, the king (Louis XII. of France) being informed that they were an accursed people, committing all manner of wickedness and villanies, gave commission to his court of Parliament in Provence, to take knowledge thereof, and to chastise them according to their merit. Whereunto the said court having diligently attended; so soon as the king understood that divers innocent persons were put to death, he limited the authority of the said court, and would not suffer them to continue their executions, until he was truly informed what kind of people they were. For this purpose he sent Mons. *Adam Fuinee*, his Master of Requests, who told him at his return, that what had been reported to him concerning them was untrue; for that they lived like honest men, doing hurt to no man; **THAT THEY CAUSED THEIR CHILDREN TO BE BAPTISED,** taught them the articles of their belief, and the commandments of God; they carefully kept the Lord’s day, and the word of God was purely expounded unto them.”—Let it be carefully observed that this inquiry, and this result took place a number of years before the commencement of the Reformation.

Equally unquestionable is another species of evidence, to the same effect, found in their answer to the accusation of the Papists. The Papists had accused them of *denying* the baptism of *Infants*. They state and repel the charge in the most decisive manner. They declare that it was their constant practice to baptise their infants; that they were presented for baptism by their *parents*, or by those to whom they were most nearly related; and that the only shadow of ground for the charge, was, that their Pastors being often absent, on long missions, and that, not choosing to have their children baptised by the Romish priests, in their superstitious, unscriptural manner, they frequently *delayed* the baptism of their children for a considerable time beyond that in which they would have otherwise wished to attend to the duty.

It is true that a *small section* of the people who generally go under the name of Waldenses—the *Petrobrussians*, and

perhaps the *Henricians*, are alledged by some ecclesiastical historians, to have rejected infant baptism: but others deny that they held such an opinion; and those who assert that they did hold it, add, that it was founded on the persuasion that **NO INFANTS WERE CAPABLE OF SALVATION.** But this small sect, ought no more to be considered as speaking the language of the Waldensian churches at large, than the few Antipædobaptist brethren in our country, who maintain the *open-union*, and the *seventh-day-sabbath* principles, ought to be regarded as a sample of the Antipædobaptist denomination in the United States. We must go to the Confessions of Faith &c. of the *general body*; and these are as decisive as any thing can be.

III. It is plain that the Waldenses were **PRESBYTERIANS IN CHURCH GOVERNMENT.** It is not contended, indeed, that all the parts of Presbyterian Church Government, in detail, are to be found in the publick standards, or in the authorised documents of that excellent people. But it is contended, and may be proved, that all the leading and essential features of that form of church government—such as the **PARITY OF MINISTERS**; the office and authority of **RULING ELDERS**; and the union of churches under the **AUTHORITY** as well as **COUNSEL** of **SYNODICAL ASSEMBLIES**, are plainly exhibited in all their authorised remains. They speak of their *Barbs*, or *Pastors*, who preach the word, and administer sacraments, just in the Presbyterian style, and evidently recognise no higher order of ministers; nor can I find, in all their confessions, or other symbolical or historical writings, a single syllable that looks, in the most distant manner, like **Prelacy**. Besides these *Pastors*, whose duty, they say, it is, “to preach God’s word, administer the sacraments, and watch over the sheep of Jesus Christ,” they also tell us that they had **ELDERS** and **DEACONS**, according to the rules of good and holy church discipline, **AND THE PRACTICE OF THE PRIMITIVE CHURCH.** Here is evidently, a class of *Elders* spoken of, who did not “preach God’s word,” or “administer the sacraments;” but who attended to “good and holy church discipline;” and this is expressly asserted by them to be *according to the practice of the primitive church*. You may call these officers by what name you please; but they are what Presbyterians mean when they speak of *Ruling Elders*.

They also tell us, that all the great concerns of their churches were attended to, and decided upon in their Synods, which met annually; when candidates for the ministry pre-

sented themselves, and were examined, and ordained, by the laying on of the hands of those pastors who had been ordained, in like manner, before. The appeal may safely be made to the friends of prelacy, whether these good people could possibly have expressed themselves as they do, with regard to their Ministers, Elders, and Synods, if the government of their churches, and the ordination of their ministers had been by prelates *alone*, or by prelates *at all!*

Accordingly, the celebrated *Bucer*, in his work entitled *Scripta duo Adversaria Latomi*, &c., says "That is certainly a very good practice which is pursued by our brethren the *Waldenses*.—Besides ministers of the word and sacraments, they have a certain college of men, excelling in prudence and gravity of spirit, whose office it is to admonish and correct offending brethren, to reconcile those who are at variance, and to judge in their causes, &c." And in conformity with this fact, their synodical assemblies are uniformly spoken of as consisting of *Ministers* and *Elders*; plainly implying that there were some *Elders* who were not *ministers*.

It is said, indeed, by *Comenius* that the Bohemian brethren hearing, at a certain time, that there were some Waldensian *Bishops* residing in a distant region, sent three persons to those *Bishops*, who ordained them, by the imposition of hands. Hence it is inferred that these Waldensian *Bishops* were Prelates. But nothing like this appears. The *Waldenses* plainly used the word *Bishop* in its primitive and apostolical sense, to signify a pastor of a single congregation; and there is no evidence that the ministers who ordained the Bohemians who were sent to them, were any other than common ministers or pastors.

IV. The *Waldenses* seem to have entirely agreed with the *English Puritans* and with the *Presbyterian Church*, in REJECTING ALL HUMAN ADDITIONS TO THE WORSHIP OF GOD. They say, "We have ever regarded all the inventions of men in religion, as an unspeakable abomination before God; such as the *festival days*, and the *vigils of the saints*, and what is called *Holy Water*, the *abstaining from flesh on certain days*, and such like things," And again, "We hold in abhorrence all human inventions, as proceeding from anti-Christ, as producing trouble, and as prejudicial to spiritual liberty."

Upon this principle, they not only rejected *Purgatory*, *Transubstantiation*, the worship of *Images*, prayers for the *dead* &c.; but also *confirmation*, *Saint's days*, the *consecration* of

churches, church-yards, and other things of a similar nature. In short, so far as we can judge from the whole strain of their publick standards, they seem to have had a worship nearly, if not quite, as simple and scriptural as the Presbyterian Church at the present day.

V. Finally; these pious people appear to have taken pretty much the same stand with the purest churches in our country, against CERTAIN FASHIONABLE PUBLICK AMUSEMENTS, of which the worldly and licentious have ever been fond; but which the truly pious, in all ages, with scarcely any exception, have proscribed and avoided. We have seen how strongly they condemn, and interdict, the *Theatre, gambling, dancing, the frequenting of Taverns, &c. &c.* And does not all ecclesiastical history teach us, that, just in proportion as any church has approached the simplicity and purity of the apostolick age, in other respects, it has been pointed and strenuous in its opposition to the *ball-room, the play-house, and other similar amusements.* Those christians who take the same stand now, may be called by some, *sour, puritanical, and enthusiastick;* but they have no reason to be ashamed of either their principles or their practice. They stand in the best company that the world ever saw. If they are wrong, they can at least say, that they are not chargeable with embracing a *modern innovation* in christian morals.

I might multiply particulars to a much greater extent; but shall only add, that the Waldenses entertained very different opinions on a variety of subjects, from those which some have rashly ascribed to them. It has been asserted, for example, by many, who think all *oaths*, even before courts of justice, unlawful, that these pious witnesses for the truth, maintained that it was not lawful to swear in any case. They expressly declare in one of their apologies for themselves, that this is a calumny, and cite *Hebrews vi. 16,* as fully justifying oaths on solemn occasions. Again; it has been said that they considered all capital punishments—the taking away the life of the greatest malefactor—as contrary to the spirit of the Gospel. They explicitly, however, disavow this opinion, and say, that there are cases in which a malefactor ought not to be suffered to live. Further; the allegation, that they were enemies to a *learned ministry*, and wished to keep their Pastors *poor*, and to see them labouring with their own hands for a subsistence, is equally false. They lament that, such was their poverty, that they were not able to support their pastors as they wished, and acknowledged that, if

supported without labour, they might be better qualified to instruct them.

I observed, in entering on this subject, that it was by no means my object to engage in controversy. I repeat, it is not my intention to inquire whether the opinions and practices of these people were right or wrong, scriptural or otherwise: but merely to ascertain what they actually *were*. The question, whether *Calvinists, Pædobaptists, Presbyterians, &c.* agree best with the BIBLE or not, is, undoubtedly, an important question. But that question is not now under discussion; the only one which I wish at present to consider, is, were the *WALDENSES, Calvinists, Pædobaptists, Presbyterians, &c.*? If they *were*, then those who acknowledge that they were the most precious witnesses for the truth for several centuries, will naturally inquire, how far agreement with them affords presumption in favour of the correctness of any individual or people.

HISTORICUS.

THEOLOGY—PRACTICAL.

Solitude.

[I HAVE long entertained an opinion, that much useful information, might be collected, from the conversation of living men, who have had experience of various scenes; and who possess the faculty of reflecting judiciously on what passes before them. I have, therefore, for many years, been, in the habit, of attending to the observations of such men, and have been at pains, to draw from them, an account of their own exercises and feelings, especially, in circumstances in which I had never been placed myself. The result of their experience, together, with occasional observations, of my own, on several subjects, I now purpose to give to the publick, through the medium of your useful Magazine.]

I have often meditated, not unprofitably, I hope, on these words of Jeremiah,* “It is good that a man should both hope, and quietly wait for the salvation of the Lord. It is good for a man, that he bear the yoke, in his youth. He sitteth alone, and keepeth silence, because he hath borne it upon

* Lam. iii. 26—33.