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THE  
CHURCHMAN

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APRIL, 1883.

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ART. I.—THE HUGUENOTS, THE VAUDOIS, AND THE  
PRIMITIVE CHURCH.

THE progress of manufactures in England is so intimately connected with the expulsion of the Huguenots from France, that we cannot ignore the debt of gratitude we owe to those who, for conscience' sake, forsook their fatherland and cast in their lot with us.

There can be no doubt that the Huguenots introduced the principal inventions in machinery and handicraft which have converted England from being purely a grazing country for the production of cattle, sheep, and wool, to being the first manufacturing country in the world. It was from the Flemings and French Huguenots the English learned to spin and to weave wool. Worsted, a town near Norwich, first gave the name to worsted stuffs; and the Frères Blanquettes to blankets. They first introduced water-mills, wind-mills, and fulling-mills, saw-mills, wire-mills, and paper-mills; the art of making bricks; linen-weaving, silk-weaving, lace-making, crape, gloves, and felt hats; glass, files, Dolland's telescopes; Paul's spinning roller, afterwards completed by Arkwright. The very names preserved to this day in the cities of Norwich, Manchester, London, Macclesfield, Canterbury, and indeed all the great centres of manufacturing industry, bear witness to the high character and skill and enterprise and ingenuity of these wonderful people. Mr. Smiles has published a list of some 300 names of notable families, now resident in England, who are descended from the Huguenots. To mention a few will be sufficient to suggest many more. Auriol, Bayley, Beauvoir, Beaufort, Bosanquet, Carbonel, Chamberlayn, Chevenix, Trench, Chevalier, Cousin, Cramer, Deville, Duncan, Durant, Dupre, Forester, Gambier, Gaussen, Houblon, Grote, Labouchere, Layard,

## 2 *The Huguenots, the Vaudois, and the Primitive Church.*

Magendie, Nicolas, Ouvry, Pechel, Pierrepoint, Pourtallis, Romaine, Bouverie, Saurin, Tryon. Even our Queen Victoria is of Huguenot descent, from the Marquis d'Olbreuse, whose granddaughter, Sophia Dorothea, married George I. of England; her son was George II., and her daughter married Frederic William, afterwards King of Prussia. And so we have the names of theologians—Newman, Faber, Martineau, Pusey, Hugh Stowell, and Sydney Smith; and peers—Lord Northwich, Lord Rendlesham; and so the Bedford, Devonshire, Leeds, Minto, Taunton, Eversley, and Romilly families are descendants of Huguenot ancestors.

Now it must be borne in mind that these people were driven from their homes, their property, and their country, not because they were rebels and revolutionists, but because they would not submit to the tyranny of the Church of Rome. They were persecuted for their religion. They protested against the corrupt doctrines of Rome (such as the infallibility of the Pope, the worship of images, the sacrifice of the Mass, the transubstantiation of the bread and wine, the Immaculate Conception of the Virgin), and hence it was, that upon the Revocation of the Edict of Nantes in 1685 at least 500,000 were exiled, a very large proportion of whom came to England.

The question very naturally arises, Were the King of France and the Church of Rome justified in regarding the Huguenots as heretics and immoral people? Was their religion a modern schism and outcome of error? In other words, was their religion a departure from the Catholic faith, or a return to Primitive truth?

It is to be feared that the sympathy and brotherly love, which for many years existed between the Church of England and the Protestant Churches of the Continent, has considerably decreased, and seems to be passing away altogether. The cold spirit in which the Protestant clergy and churches of Germany, France, and Switzerland are regarded by Anglican Episcopalians; the slender and inadequate support given to the Foreign Aid Society—the one only society representing the ideal of Protestant Union; and lastly, the audacity with which the Reformation is spoken of as a schism from the Catholic Church, both by Churchmen and Romanists, are a sufficient proof that the English mind is not duly informed as to the historical relation in which the Protestant Churches stand to the Primitive Church. Take for example the following extract from a sermon reported to have been preached in Dublin a few weeks ago to a crowded congregation:

The Church of England, so-called, sprang from the hands of a king, and after him from his daughter, and the truth is that never yet, from the days when St. Paul underwent his first imprisonment in Rome in the early years of Nero, down to the present time, has there been, or would

there be, a pure Christianity derived from any other source than the See of Peter, which God established with his own hands.

The Church of England [again said the preacher] was not a continuance of anything that had existed before, but it was a new commencement, or, in modern language, a new departure.

Without attempting to bring forward any evidence or arguments which have not been brought forward again and again by ecclesiastical writers, and which have never been answered, the object of this paper is to draw attention to a line of witnesses, not sufficiently known, by which we can trace the continuity of the spiritual life of the Church from the time of the Apostles to the present day, and thus prove that the Reformed Churches are not a schism, but a living branch of the true Church of Christ.

The inquiry I propose to make is into the connection between the Primitive Church and the Waldenses of the Cottian Alps, and the Huguenots of Dauphiné and Languedoc, without touching upon the better known history of the Waldenses of Piedmont; and in speaking of these localities it will be necessary to remove a very common misconception which arises from confounding together the names of religionists in France, which are supposed to have held the same opinions, and to have existed about the same time. For example, the Vaudois, who are sometimes classed with the Pays de Vaud, and the Albigenes, the Huguenots, and the Camissards and Jansenists.

With respect to these, we may be reminded that the Jansenists arose about 1625; they were Roman Catholics, who adopted the doctrines of St. Augustine, and were finally reconciled to the Pope. The Albigenes were a sect of Reformers who were exterminated about 1253; they lived in the neighbourhood of Albi, and were charged with holding the Manichean heresy; but this Faber has proved to be without sufficient reason. The Huguenots were converts from Popery, and, in its truest sense, were the children of the Reformation. They were first known after the preaching of Bucer, Calvin and Melancthon about 1520. The Vaudois never had been Roman Catholics, but had from time immemorial inhabited the mountainous district of the south of France, and threw all their influence into the work of the Reformation, and thus became almost identified with the Huguenots; for in the first national synod of Protestants, held in 1559, at which representatives from all parts attended, the delegates from Provence and Dauphiné said:

We consent to merge in the common cause, but we require no reformation, for our forefathers and ourselves have ever disclaimed the corruptions of the churches in communion with Rome.

A glance at the map of the south of France will show that the high road from Rome to Lyons and the mouth of the

Rhone runs through the Cottian Alps and Provence, and that it must have been by this route Hannibal brought his army from Carthage, and it was probably by this route St. Paul made his journey into Spain. At all events, whether by St. Paul or by other missionaries from the Apostolical Church, the Gospel was preached and received by many in those regions in the first and second centuries, for there were thirteen Bishops of Gallia Narbonensis (the country between the Rhone and the Alps) present at a synod over which Irenæus, Bishop of Lyons, presided, towards the end of the second century. The language spoken at Lyons was Roman; the language spoken in the valleys of Dauphiné was a patois; and it is upon record that Irenæus learned the Romance or Provençal in order that he might preach to these people.<sup>1</sup>

The fact that Irenæus suffered martyrdom under the persecution of Severus, will explain the cause of the Christians fleeing for refuge into these valleys of the snow-clad and almost inaccessible mountains. We may ask whence it was that, with the fertile plains of the Midi before them, with all its advantages of climate and of access, they should have settled in the barren precipices of Dormilhouse, or at the foot of the glaciers of Pelvoux? Why is it that the caves bear the name, to this day, of the worship which was conducted in them when, as in the valley of Fressinieres, the Christians climbed upon all-fours to the Cave de la Sainte Céné to celebrate the Holy Communion, and the "Citadel" rocks bear their testimony to the protection they have afforded to the little flock in the wilderness? Would these poor people have continued to live under such privations if, without sacrifice of conscience, they could have dwelt in peace and safety in the sunny plains of the South? There, then, with Primitive doctrine, they continued until the fourth century, when we find that the Presbyter Vigilantius, grieved at the errors which had already crept into the churches of Italy, protesting, both in his preaching and by his writings, against the worship of saints and martyrs, and the burning of tapers before their shrines, paid a visit to the Christians of the Cottian Alps, and settled amongst them as their teacher, and bore his testimony to their orthodoxy. Faber gives an account of the controversy between Jerome and Vigilantius, which was referred to two of the Presbyters of that district, Riparius and Desiderius—who both declared that the charges brought against Vigilantius were true, but that the Bishops of the district where he sojourned perfectly agreed with the so-called heretic.<sup>2</sup> Another

<sup>1</sup> Iren. lib. i., *Adver. Hær. Prefatio.*

<sup>2</sup> Faber's "Vallenses," etc., p. 278.

witness, who lived in the seventh century, is mentioned by Pilichdorf (a writer of the thirteenth century, and the same fact is stated by Usher in his "Book de Successione") as preaching the same doctrines as Vigilantius, in the same locality, and who was called Peter the Vaudois. Usher says (p. 237, "De Success."): "The Waldenses say, if we are to believe Peter Pilichdorf, 'that a man named Peter arose in the region of the Waldes three hundred years after Constantine, who taught the life of poverty,' from whom the sect of the Waldenses has arisen." Another link in the evidence is the history of Claud, Bishop of Turin, at the commencement of the ninth century. He says "that, upon his appointment to the Episcopate, he found all the churches at Turin stuffed full of vile and accursed images, and alone began to destroy what all were sottishly worshipping." This, of course, drew down upon him much reproach; and in another work ("Comment. upon Leviticus"), he speaks thus:

In standing up for the confirmation and defence of such truths I am become a reproach to my neighbours, insomuch that they who see us do not only scoff at us, but likewise one to another even point to us. God, however, the Father of mercies and the author of all consolation, has comforted us in all our afflictions, that in like manner we might be able to comfort those who are weighed down with sorrow and affliction.

Now, it is upon record that there was a part of his diocese which thoroughly sympathized with the orthodox Bishop; for we find Dungal writing a book "in honour of God and the Emperor, against the mad and blasphemous dirges of Claud, Bishop of Turin," and describing the state of his diocese thus:

The people in this region are separated from each other, and are divided into two parts concerning the observations of the Church, *i.e.*, concerning the images and holy pictures of the Lord's Passion. Hence, with murmurs and contentions, the Catholics say that that picture is good and useful, and that for instruction it is almost as profitable as Holy Scripture itself. But the heretic on the contrary, and the part seduced by him, say that it is not so, for it is a seduction into error, and is, indeed, no other than idolatry. A similar contention prevails respecting the Cross; and in like manner concerning the commemoration of saints there is a dispute as to the approaching them for the sake of prayer, and as to the venerating their relics.

Thus, from the pen of a bitter opponent, we find that Claud took part with those who held the doctrine of Vigilantius (whom Dungal mentions), and who protested against the growing heresy of cross-worship, image-worship, and relic-worship.

We have abundant evidence to prove that these Protestant

doctrines were not introduced into the valleys by Claud, but had been maintained there from the earliest times. In the year 1630, Marco Aurelio Rorengo, Prior of St. Roch at Turin, was employed to institute a strict inquiry into the doctrines and antiquity of the Waldenses, and the following passages occur in two works which he published. In the first, published in 1632, entitled "A Narrative of the Introduction of Heresies into the Valleys," he says :

The Waldenses were so ancient as to afford no absolute certainty in regard to the precise time of their organization, but at all events that in the ninth and tenth centuries they were even then not a new sect.

In the second work, published in 1649, entitled "Historical Memorials of the Introduction of Heresies," he says :

In the ninth century, so far from being a new sect, they were rather to be deemed a race of fomenters and encouragers of opinions which had preceded them. Among these Claud of Turin was to be reckoned, inasmuch as he was a person who rejected the veneration and invocation of saints, and was a principal destroyer of images.

Having thus far traced the line of Primitive truth, we may pass on to the twelfth century, when the "Poor Men of Lyons" began their remarkable mission, and sowed the early seeds of the Reformation; but before entering upon this link of the evidence, it may be as well to insert one or two testimonies to confirm the statements which have been made as to the antiquity of the Vaudois. In 1535, the Vaudois being in possession of all their ancient documents and manuscripts (but which were destroyed in the persecutions of 1559-60), caused a translation of the Bible to be made into French, by Robert Olivetan, this being the first French Bible that was ever printed. It was published at Neufchatel, in 1535. In the preface, the translator dedicates it to

The poor little Church, together with those thy faithful ones who have truly learned and known God in Jesus Christ His only Son our Lord. I mean not that Church which triumphs with pomp and riches; neither do I mean the Church militant which defends itself with force of arms. No, it is to thee alone to whom I present this precious treasure in the name of certain poor people thy friends and brethren in Jesus Christ, *who, ever since they were blessed and enriched therewith by the Apostles and Ambassadors of Christ, have still enjoyed and possessed the same.*

Reinerius, Pilichdorf, and Claud Scypel (Archbishop of Turin), all admit the claim of the Vaudois to have existed from the time of Pope Silvester, A.D. 314, and the Apostles.

About the year 1170, a rich merchant of Lyons, like the young ruler, came to Christ. We are not told by what influence or by what means his eyes were opened; but it is

certain that he sold his property and gave to the poor in the truest sense, for he not only provided for their bodies, but for their souls. He employed persons in different places to translate and copy the Scriptures—for there was no printing-press in those days—and by this means he gathered out a number of converts from the errors of the Roman Catholic Church, which at that time were excessive; and these, by reason of the persecution to which they were exposed, went about everywhere preaching the Gospel. They were called “The Poor Men of Lyons;” but as they agreed in doctrine with the old inhabitants of the valleys on either side of the Cottian Alps, and had frequent communion with them, they were called Valdenses, or Vaudois; and this I believe to be the reason why Peter, the merchant of Lyons, was called Peter Waldo, as his predecessor in the seventh century had been before him. This revival of spiritual life spread in every direction. We may trace its progress by the decrees which were fulminated against it by Popes, Councils, and Roman Bishops. We find them scattered through Dauphiné and Lombardy, in Provence, Languedoc and Aragon, and in Metz, and Flanders, and Bohemia, where Peter Waldo died, in the birthplace of the Moravian Brethren. It was here that the first embers of the Reformation, which broke out in Huss, and Jerome, and Wickliff, and afterwards in Luther and Beza, and in Cranmer and Ridley, in our own country, were kindled. Now, it must be borne in mind that up to the commencement of the thirteenth century there had not been any systematic persecution of the Vaudois; but it was during the Popedom of Innocent III. that the first organized system was employed to exterminate heretics, as they were called. Pope Innocent III. —a name to be well remembered in England. It was this Pope who compelled King John to surrender his crown to the Pope. It was Innocent III. who excommunicated the barons for signing the Magna Charta, the foundation of our civil and religious privileges; and it was Innocent III. who instituted the Inquisition, and the order of St. Dominic to go forth against the Vaudois, and hale men and women, and cast them into prison, and persecute and torment them even unto death. It was Innocent III. who said, “Unless this error was repressed by the swords of the faithful in a short time, it would corrupt all Europe.” And the decree went forth that the Albigenes should be exterminated, and so they were. And the same bloodthirsty decree went forth against the Waldenses; but they were scattered in all directions, and although multitudes were put to death, many survived; and we find in the fourteenth and fifteenth centuries the frightful extent to which the persecution had gone. Huss and Jerome

were burnt alive in 1415 and 1416 in Bohemia. The bones of Wickliff were burnt in England in 1428. The sufferings of the Vaudois beggar all description. We read of the horrors of the persecutions under Roman Emperors, of the brutality of tortures in China inflicted on criminals; but I will venture to say that there has never been, and I trust never will be again, such refinement of cruelty, such inhuman and cold-blooded atrocity, as that which was perpetrated in the valleys of Piedmont and Dauphiné in the fifteenth and sixteenth centuries. A short glance at the history of Sir S. Morland's visit to the Vaudois, in the time of Oliver Cromwell, the turning over only of a few pages, is sufficient to convince the reader that this is not a book to leave upon a drawing-room table, nor one which can be read without a shudder. Then, in Italy, we have the martyrdom of Savonarola, a Dominican monk of unimpeachable morals and of great learning, who was put to the torture and with two of his friends burnt alive. It is enough to allude to the Dragonades in the Cevennes, to the massacre of St. Bartholomew, in 1572, when 70,000 perished by the sword, and when the Pope held a festival of rejoicing in Rome, and caused a medal to be struck recording the fact that the heresy was extinguished. It is enough to mention the sufferings of Huguenots until the Edict of Nantes, when, for a brief space, the churches had peace, although this edict was not granted until above a million of people had been slain in war, nine cities had been destroyed, 400 villages, 2,100 churches, and 10,000 homes desolated. The edict of toleration lasted from 1598 to 1685, when the edict was revoked by Louis XIV. Then the Protestants had to flee for their lives; above half a million, as has been said, left France, the greater proportion of whom came to England, where they found an asylum and sympathy from those who preferred the infallibility of the Bible to the infallibility of the Pope of Rome.

But, it may be asked, what evidence have we of the soundness of their faith? While we can prove their local and lineal descent from Apostolic days, we must also give evidence that they kept the faith once delivered to the saints. This I will proceed to do.

It has already been mentioned that the documents and records of the Vaudois were destroyed in 1559, but that some were discovered by Sir S. Morland and others and brought to England, where they are preserved in the library of Trinity College, Cambridge, and Trinity College, Dublin, of which I will refer to three: I. Their "Confession of Faith," bearing date 1120; II. The "Noble Lesson," which is about the same period; III. The "Treatise upon Antichrist," which is about

1130, at the time when Peter de Bruys was burned at St. Giles, in Languedoc.<sup>1</sup>

I. In the "Confession of Faith," bearing date 1120, in which they declare their agreement with the Apostles' Creed, Article VII. has these words :

Christ is our life, truth, peace, and righteousness, as also our Pastor, Advocate, Sacrifice, and Priest, who died for the salvation of all those that believe, and is risen for our justification.

In Article VIII. they say :

We hold firmly that there is no other Mediator and Advocate with God the Father save only Jesus Christ ; and as for the Virgin Mary, that she was holy, humble, and full of grace, etc.

In Article XIII. :

They "acknowledge no other sacraments but Baptism and the Lord's Supper."

II. The Vaudois poem, called the "Noble Lesson," was written in the Provençal language. As the antiquity of this document has been questioned, three arguments may be given to prove that it could not have been in the fifteenth century, as the Roman Catholics assert :

(1) If it had been composed in the fifteenth century there must have been some reference to the unparalleled persecutions through which the Vaudois had passed, but there is nothing of the sort ; the inference, therefore, is that it was written in early days, when separation from the growing apostasy of the Church became inevitable, and before the organized persecutions commenced.

(2) The language in which it is written has been pronounced to be the ancient language of Provence. Mons. Raynouard, whose competency to form an opinion is confirmed by Mr. Hallam in his "Literature of the Middle Ages," says that the dialect of the Vaudois was formed from the Latin at a period of most remote antiquity, and that the persons who spoke that dialect must have inhabited the valleys before the breaking up of the Roman Empire.

(3) In the MS. in the library of Trinity College, Cambridge, the line is written "in mille et cent," etc. ; but there has been a scratch made in the parchment, underneath which, it has

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<sup>1</sup> Dr. Gilly says of some of these documents ("Mem. of Vigilantius," p. 487), "on examining a fasciculus of the MSS. formerly belonging to Archbishop Usher, and now in possession of Trinity College, Dublin, I have discovered internal evidences of antiquity which cannot be disputed . . . others contain proofs that they are copies of the treatises which Reiner and Stephen de Borbone had seen about 1250, Moneta about 1240, and Walter Japes and Lucas Tudenses at an earlier date."

been stated, the Arabic figure 4 has been inserted. But be this as it may, the metre would not admit of the change, even if the parchment did; you could not make the line to scan by inserting "mille et quatre cent," etc.<sup>1</sup>

We have not space for more than one or two extracts. It commences :

O Brethren, give ear to a noble Lesson !  
We ought always to watch and pray,  
For we see the world near to a conclusion.  
We ought to strive to do good works,  
Seeing that the end of the world approacheth ;  
There are already a thousand and one hundred years fully accomplished  
Since it was written thus, " for we are in the last time."

Speaking of the unfaithful clergy :

By this we know they are not good pastors,  
For they love not the sheep but only for their fleeces ;

concerning the confessional,—he commandeth his children to examine their faults, and buyeth of the priest his absolution :

The Priest acquits him for a hundred pence,  
And sometimes for less when he can get no more,  
Telling him he is very well absolved.  
But alas ! they are but sadly confessed  
Who are thus faulty, and will certainly  
Be deceived by such an absolution.

III. The "Treatise on Antichrist" was written about the time when Peter de Bruys was burned at St. Giles, in Languedoc. I give one extract :

It is falsehood itself in opposition to the truth, covering and adorning itself with a pretence of Beauty and Piety not suitable to the Church of Christ. Iniquity thus qualified with all the ministers thereof, great and small, together with all them that follow them with an evil heart and blindfold : such a congregation comprised together is that which is called Antichrist, etc.

Such were the doctrines taught before the Reformation, and such they have been ever since. The writings of St. Leger, Muston, J. Bresse, Peyron, Sir S. Morland, Henri Arnaud, Dr. Gilly, and Faber, the life and labours of Felix Neff, all prove what Milner has said in his "Church History" that—

The Waldenses are the middle link which connects the primitive Christians and Fathers with the reformed, and by their means the proof is completely established that salvation by the grace of Christ, felt in the

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<sup>1</sup> Hallam says (p. 38) : M. Raynouard, an indisputably competent judge, observes, " Les personnes qui l'examineront avec attention jugeront que le manuscrit n'a pas été interpolé."

heart and expressed in the life by the power of the Holy Ghost, has ever existed from the time of the Apostles to this day, and that it is a doctrine marked by the cross, and distinct from all that religion of mere form and convenience or of human invention, which calls itself Christian, but which wants the Spirit of Christ.

It would be impossible to give a sketch of the persecutions of the Vaudois in the Hautes Alpes; to visit the district, as Mr. Smiles and Bracebridge and Reveillaud and others have done, is enough to excite the deepest sympathy for the little remnant which has survived the accumulation of misery which has been heaped upon them, and which has remained faithful to the truth as it is in Jesus. The change of seasons and the severity of winter has at length desolated their homes, and they are now emigrating to Oran through the kind and liberal love of Christians in England, France, America, and Switzerland, where they are already unfolding the banner of the Cross and witnessing a good confession for Christ.<sup>1</sup>

In bringing this paper to a close it may be well to add a word of encouragement to those who are engaged in the same battle for Primitive truth in the present day. In tracing such a history do we not realize the vitality of the religion of Jesus Christ? By vitality I mean its self-existent power. For it had its origin and organization in the Divine presence of Christ. It was not dependent upon human patronage, but upon the truth of God. And this has been its testimony in all ages; Jesus, its Divine Author, was despised and rejected of men, and had not where to lay His head; His disciples were fishermen, and were persecuted because they were ignorant and unlettered men; and although in after-times the Church grew in wealth and pomp and power, yet this was not the time of its greatest spiritual prosperity. On the contrary, errors and heresies sprang up; and if we are to search for the conservators of the truth we shall find them among the little flock and the little despised ones who, like the Waldenses, were driven into the holes and caves of the rocks by the hand of violence and persecution. And there, deprived of all external help, without a church or a minister, without protection for their worship, they had only their Bible for their refuge; and yet they kept the faith, and in due time God brought them out of their hiding-places, and made the light to shine out of darkness. And thus, instead of enabling them, as He might, to retaliate upon their enemies, and by force of arms revenge the blood that had been shed, we find them in every case returning good for evil, and using the Sword of the Spirit and the Gospel of Peace to save souls and promote the everlasting

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<sup>1</sup> See an article in *Good Words* for January, 1883.

happiness of all those among whom they dwell; and this is what is now taking place in Italy and France.

A second important inference may be drawn from these facts—namely, the continuity of the religion of Jesus. Whatever changes in its external organization the visible Church may undergo, yet there will always be the same unchanged inward chain of truth. Thus we have proved that the Protestant Reformation was not a schism or separation from the true Catholic Church, but a reproduction of the Primitive Church; and if we are asked, “Where was your Church before Luther?” we can reply by asking, “Where was the Parliament of England before the Reform Bill?” Our Liberal friends would say it was corrupted by rotten boroughs, by bribery, and placemen, and that reform became a necessity. And this is just what we say of the Church of Rome; it had become intolerable through its abuses and disputations, and a complete reform became necessary. And just as in the time of Irenæus, of Claud, of Peter Valdes, in the second, seventh, ninth, and twelfth centuries, the Word of God was the rule of faith, so it was in the time of Luther. And in speaking of continuity we must not omit the enormous influence which the Press has exercised in the circulation of the Scriptures. The principle of fixing and stereotyping the Word of God was shown at Mount Sinai when, God with His own finger wrote the commandments upon two tables of stone, and forbade a single word to be altered, to be added, or diminished. Throughout His whole ministry Jesus referred to the Scriptures for the confirmation of His doctrine. “It is written,” “It is written,” was His constant argument; and thus by the invention of printing the Bible was put into the hands of thousands in the early dawn of the Reformation, and has now reached a circulation in about two hundred languages, exceeding even those in which the Gospel was preached on the Day of Pentecost. Luther flung his inkstand at the devil when he was passing through one of his strong temptations, and the blotch remained upon the wall at Eisnach for many years. Let us use the printer’s ink in the same good cause, in presenting the Word of God and the truth as it is in Jesus in every possible way, and thus counteract and overflow the tide of sceptical and immoral and infidel publications which has been setting in upon us.

W. R. FREMANTLE.

