

CONTENTS.

BOOK I.

INTRODUCTORY MATTER. p. 1.

CHAPTER I.

THE NATURE AND AMOUNT OF CHRIST'S PROMISE OF AN ECCLESIASTICAL PERPETUITY AND PURITY. p. 1.

Two prophetic promises, made by Christ to his Church, furnish, to the members of the Reformed Churches, matter of serious consideration. p. 1.

I. The first prophetic promise is one of *Visible Ecclesiastical Perpetuity*. p. 1.

1. The former clause of this promise imports: that *Christ would found his Church upon the complex doctrine of his Human Messiahship and his Proper Divinity*. p. 2.
2. The latter clause of the same promise imports: that, *To the end of time, Christ will always have a Visible Church upon earth which shall hold and teach that complex doctrine*. p. 3.

xlii

CONTENTS.

II. The second prophetic promise is one of *Ecclesiastical Purity and Soundness*. p. 6.

1. Advancing beyond the first promise, this second promise announces: that *Christ would so be present with the Apostles and their successors, that some Visible Church or Churches would always faithfully adhere to the essential doctrines of Christianity, rejecting those tenets and practices which stand opposed to the Gospel*. p. 7.
2. That such is the true interpretation of the second prophetic promise, is evinced, both from matter of fact and from the concurrent voice of prophecy. p. 10.
  - (1.) Proof from matter of fact. p. 12.
  - (2.) Proof from concurrent prophecy. p. 13.

CHAPTER II.

THE POSITION, RESPECTIVELY OF THE ROMANIST AND OF THE REFORMED, AS PRODUCED BY THE TENOR OF CHRIST'S PROMISES. p. 19.

The prophetic promises of Christ impose, both upon the Romanist and upon the Reformed, the necessity of shewing a Perpetuity of sound Doctrine and sound Practice, in some Visible Church or Churches, from the primitive ages down to the present. p. 19.

1. On this point, the Romanist, deeming it his strong-hold, usually displays much triumphant confidence. p. 19.
  1. The case of Perpetuity and Purity, as made out by the Romanist on behalf of the Church of Rome. p. 19.
  2. To the Reformed, the case, as made out by the Romanist for his own Church, appears in no better light than that of a mere string of inconsistencies suspended from a purely gratuitous assumption. p. 20.

CONTENTS.

xliii

II. As the Reformed rejects the case made out by the Romanist, he is bound to make out a case of his own on behalf of his own Church. p. 28.

1. The call is answered by the adduction of the two ancient Churches of Aquitaine and Piedmont. p. 28.
2. The nature of the objection propounded by Bossuet: and a statement of the inquiry, which that objection renders necessary. p. 28.

BOOK II.

THE ALBIGENSES. p. 31.

CHAPTER I.

THE PAULICIANS OF ARMENIA. p. 31.

The Paulicians of Armenia were the theological ancestors of the Albigenses of France. Hence we must begin with inquiring into the rise and doctrinal system of the Paulicians. p. 31.

I. An account of Constantine or Sylvanus their founder. p. 32.

1. The character and conduct and principles of himself and his followers. p. 34.
  2. The persecution of the Paulicians, and the martyrdom of Constantine-Sylvanus. p. 43.
- II. An account of Simeon or Titus. p. 45.
- III. An account of Sergius or Tychicus. p. 48.
- IV. An account of the Scriptures as they were possessed by the Paulicians. p. 50.
- V. A summary of evidence. p. 53.
  1. The doctrinal faith of the Paulicians. p. 53.
  2. The moral principles of the Paulicians. p. 57.

xliv

CONTENTS.

CHAPTER II.

THE ALBIGENSES OF SOUTHERN FRANCE. p. 62.

From Armenia, the Paulicians migrated into Europe. Here they became the theological fathers of the Cathari or Albigenses, who were similarly charged with Manichæism, though the allegation against them is full of difficulties and inconsistencies. p. 62.

I. The first difficulty: namely, *that which arises from the discordance of the testimonies respecting the morals and habits of the Albigenses*. p. 67.

1. The singular effect produced by their joint exhibition. p. 68.
  - (1.) Alan the Great the Universal Doctor. p. 68.
  - (2.) Bernard of Clairvaux. p. 68.
  - (3.) Reinerius the Inquisitor. p. 70.
  - (4.) The graphical account of the Cathari, given by Reinerius. p. 71.
  - (5.) The account of the mode in which they made converts, as given by Reinerius. p. 72.
  - (6.) The character of the Albigenses, as given by Bernard. p. 75.

2. The absolute denial of the charges brought against them, on the part of the Albigenses themselves. p. 77.

II. The second difficulty: *that, which arises from the acknowledged readiness of the Albigenses to submit to martyrdom rather than renounce their faith*. p. 81.

III. The third difficulty: *that which arises from the impossibility of crediting the witnesses, who brought against the Albigenses an allegation of doctrinal Manichæism*. p. 85.

1. Specimens of the charge, as preferred by various authors. p. 86.
  - (1.) Lucas Tudensis. p. 86.

<p>CONTENTS. xlv</p> <p>(2.) Radulphus Ardens. p. 87. (3.) The author of the Ancient History of Aquitaine. p. 89. (4.) Robert of Auxerre. p. 89. (5.) Reinerius the Inquisitor. p. 91. 2. On the ordinary principles of evidence, the accusation is undeserving of credit. p. 96. (1.) Partly, from the inconsistency of the testimony. p. 97. (2.) Partly, from the circumstance of an invariable denial on the part of the Albigenses themselves. p. 101.</p> <p>CHAPTER III.</p> <p>THE GROUNDS OF THE ALLEGATION OF MANICHEISM AGAINST THE PAULICIANS AND THE ALBIGENSES. p. 106.</p> <p>A statement of the grounds, on which the allegation of Manichæism, against the Paulicians and the Albigenses, seems to have been made. p. 106. I. The first ground. p. 110. II. The second ground. p. 112. III. The third ground. p. 114. IV. The fourth ground. p. 115. V. The fifth ground. p. 116. VI. The sixth ground. p. 117. VII. The seventh ground. p. 118. VIII. The eighth ground. p. 118. IX. Summary of the several grounds. p. 120. X. Utility of the remarks. p. 123.</p>	<p>xlvi CONTENTS.</p> <p>CHAPTER IV.</p> <p>THE FALSEHOOD OF THE ALLEGATION OF MANICHEISM AGAINST THE ALBIGENSES, DEMONSTRATED FROM THE CASE OF THE CANONS OF ORLEANS. p. 125.</p> <p>The Canons of Holyrood at Orleans. p. 125. I. Their case, as given by various authors. p. 125. 1. The narrative of Rodolphus Glaber. p. 127. 2. The statement of the Actuary of the Synod of Orleans. p. 131. 3. The statement contained in the Ancient History of Aquitaine. p. 139. 4. The narrative of John of Fleury. p. 142. II. An examination of the evidence. p. 143. 1. The witnesses grossly disagree. p. 144. 2. The evidence is in itself insufficient. p. 146.</p> <p>CHAPTER V.</p> <p>THE FALSEHOOD OF THE ALLEGATION, DEMONSTRATED FROM THE HISTORY OF BERENGER. p. 155.</p> <p>Berenger of Tours. p. 155. I. Berenger and his missionaries must have come in contact with the Cathari. p. 155. II. Transubstantiation was not the <i>only</i> point, on which Berenger differed from Rome. p. 158. III. The testimony of Berenger himself, as given by his opponent Lanfranc. p. 160. IV. Conclusion against the pretended Manichæism of the Albigenses. p. 162.</p>
<p>CONTENTS. xlvii</p> <p>CHAPTER VI.</p> <p>THE FALSEHOOD OF THE ALLEGATION DEMONSTRATED FROM THE CASE OF PETER DE BRUIS AND HENRY. p. 163.</p> <p>The case of Peter de Bruis and Henry, as given by Peter the Venerable and Bernard of Clairvaux. p. 163. I. The confession of Peter the Venerable, that he wrote from mere hearsay. p. 164. II. The five points of doctrine, maintained, according to Peter the Venerable, by Peter de Bruis. p. 169. III. Positive evidence, that the Petrobrusians were not Manichæans. p. 173. IV. The allegation of Bossuet, that they rejected the Eucharist. p. 177. V. The construction put by Peter the Venerable upon the doctrinal points ascribed to the Petrobrusians. p. 181. VI. The allegations of Bernard respecting Henry. p. 184.</p> <p>CHAPTER VII.</p> <p>THE FALSEHOOD OF THE ALLEGATION, DEMONSTRATED FROM THE STATEMENT OF BERNARD OF CLAIRVAUX. p. 188.</p> <p>The case of those who afterward bore the name of <i>Albigenses</i>, as given by Bernard of Clairvaux. p. 188. I. The grounds, on which a charge of Manichæism was brought against them. p. 189. 1. Bernard's misquotation of Scripture. p. 189. 2. Bernard's misapprehension of the profession made by them. p. 192. II. The remarkable statement of Bernard: that <i>The Albigenses of his day were not distinguished by the name of any heresiarch</i>. p. 196.</p>	<p>xlvi CONTENTS.</p> <p>CHAPTER VIII.</p> <p>THE FALSEHOOD OF THE ALLEGATION, DEMONSTRATED FROM THE STATEMENT OF WILLIAM OF NEWBURY. p. 203.</p> <p>The case of the Publicans in England. p. 203. I. The narrative of William of Newbury. p. 204. II. Remarks on the narrative. p. 209. 1. According to Bossuet, the Publicans exhibited three visible characters of Manichæism, displayed in their alleged horror of Baptism and Marriage and the Eucharist. p. 212. 2. Proof positive, from the unequivocal language of William of Newbury, that the Publicans could not have been Manichæans. p. 216.</p> <p>CHAPTER IX.</p> <p>THE FALSEHOOD OF THE ALLEGATION, DEMONSTRATED FROM THE CASE OF THE ALBIGENSES AT LOMBERS. p. 221.</p> <p>The case of the Albigenses at Lombers. p. 221. I. Bossuet's mode of quoting and commenting upon Roger Hoveden. p. 222. II. The real ungarbled statement of Roger Hoveden. p. 223. 1. Charges brought against the Albigenses. p. 228. (1.) Examination of the charge that they rejected the Old Testament. p. 228. (2.) Examination of a collection of other charges. p. 233. 2. Sequel of the trial of the Albigenses. p. 237. III. Remarks on the statement of Hoveden and the conduct of Bossuet. p. 243.</p>



<p>CONTENTS. xlix</p> <p>CHAPTER X.</p> <p>THE FALSEHOOD OF THE ALLEGATION, DEMONSTRATED FROM THE CONFESSIONS OF THE ALBIGENSES. p. 245.</p> <p>Recorded Confessions of Faith, drawn up by the Albigenes. p. 245.</p> <p>I. Confessions recorded by Popliniere. p. 246.</p> <p>II. Confession recorded by Vignier. p. 247.</p> <p>III. Confession recorded by Roger Hoveden. p. 248.</p> <p>CHAPTER XI.</p> <p>THE FALSEHOOD OF THE ALLEGATION DEMONSTRATED FROM THE DIRECT TESTIMONY OF HISTORY. p. 252.</p> <p>The true ground of the hostility of the Romish Priesthood to the Albigenes. p. 252.</p> <p>I. Attestation of the historian William Paradin. p. 255.</p> <p>II. Attestation of the historian Bernard Girard. p. 256.</p> <p>CHAPTER XII.</p> <p>THE ALBIGENSES DID NOT APPEAR IN FRANCE UNTIL AFTER THE CLOSE OF THE TENTH CENTURY. p. 259.</p> <p>Reasons for not using the Work of Dr. Allix on the Albigenes. p. 259.</p> <p>I. Remarks on the genealogy and settlements of the Albi- genses. p. 259.</p> <p>1. The theological tendency of the South of France at the commencement of the eleventh century. p. 260.</p> <p>d</p>	<p>1 CONTENTS.</p> <p>2. The numerical amount of the proper Paulicians in Europe. p. 261.</p> <p>3. The theological tendency of Toulouse and its sur- rounding district. p. 262.</p> <p>4. The coincidence of this tendency with the views of the Paulician Strangers. p. 264.</p> <p>II. Summary and conclusion. p. 267.</p> <p>BOOK III.</p> <p>THE VALLENSES. p. 271.</p> <p>CHAPTER I.</p> <p>PRELIMINARY STATEMENT OF THE TESTIMONY OF REINERUS RE- SPECTING THE ANTIQUITY OF THE VALLENSES, WITH REMARKS ON THEIR DIALECT AND THEIR OWN CONCURRING TRADITIONS. p. 271.</p> <p>Division of the subject. p. 271.</p> <p>I. The testimony of the Inquisitor Reinerius to the Anti- quity of the Vallenses. p. 272.</p> <p>1. The ancient Leonists and the old Vallenses of Pied- mont were the same. p. 274.</p> <p>2. The Leo, from whom they received the name of Leon- ists, was the Presbyter Vigilantius. p. 277.</p> <p>3. Notice of a quibble on the part of the Jesuit Gretser. p. 280.</p> <p>II. The dialect and traditions of the Vallenses alike indicate their Antiquity. p. 282.</p> <p>1. The language of the Vallenses. p. 284.</p>
<p>CONTENTS. li</p> <p>2. The traditions of the Vallenses. p. 286.</p> <p>(1.) Henry Arnold. p. 286.</p> <p>(2.) Boyer. p. 287.</p> <p>(3.) The Confession of the year 1544. p. 287.</p> <p>(4.) The Supplication of the year 1559. p. 288.</p> <p>(5.) The Address to the Reformers of the sixteenth century. p. 288.</p> <p>(6.) The undenied Allegation to the successive Dukes of Savoy. p. 289.</p> <p>CHAPTER II.</p> <p>THE ANTIQUITY OF THE VALLENSES SHEWN FROM THE TESTIMONY OF JEROME. p. 290.</p> <p>The Testimony of Jerome at the beginning of the fifth century. p. 290.</p> <p>I. The doctrines of Vigilantius and the anger of Jerome. p. 291.</p> <p>II. The region situated between the waves of the Adriatic and the Alps of King Cottius. p. 293.</p> <p>CHAPTER III.</p> <p>THE ANTIQUITY OF THE VALLENSES SHEWN FROM THE TESTIMONY RECORDED BY PILICHDORF. p. 300.</p> <p>Peter of Valdis, at the beginning of the seventh century, cannot be viewed as an erroneous duplicate of Peter the Valdo, who flourished in the twelfth century. p. 300.</p> <p>I. Such an error could not have been committed by Pilichdorf individually. p. 304.</p> <p>II. Nor yet by the Valdenses of the thirteenth century collect- ively. p. 304.</p> <p>d 2</p>	<p>lii CONTENTS.</p> <p>CHAPTER IV.</p> <p>THE ANTIQUITY OF THE VALLENSES SHEWN FROM THE HISTORY OF CLAUDE OF TURIN. p. 306.</p> <p>An account of Claude of Turin early in the ninth century. p. 306.</p> <p>I. The pretended Arianism or Nestorianism of Claude. p. 306.</p> <p>II. Propositions extracted from Claude's Commentary on the Epistle to the Galatians. p. 311.</p> <p>III. Claude's Letter to the Abbot Theutmir. p. 314.</p> <p>IV. Claude's reference to the divided state of his diocese. p. 316.</p> <p>V. The concurrent attestation of his enemy Dungal. p. 320.</p> <p>VI. The decisive language of Claude in regard to the super- stitions of the age. p. 324.</p> <p>VII. The charge of Dungal as to the doctrinal agreement of Claude and Vigilantius. p. 325.</p> <p>VIII. The testimony of the Prior Rorengo. p. 327.</p> <p>CHAPTER V.</p> <p>THE ANTIQUITY OF THE VALLENSES SHEWN FROM THE LANGUAGE OF ATTO OF VERCELLI. p. 330.</p> <p>The testimony of Atto of Vercelli, in the tenth century. p. 330.</p> <p>I. Evidence to the existence and doctrines of the Vallenses in two of his Epistles. p. 330.</p> <p>1. The former of the two Epistles. p. 331.</p> <p>2. The latter of the two Epistles. p. 332.</p> <p>II. The pretended sorcery of the Vallenses, designated by the name of <i>Vaulderie</i>. p. 335.</p> <p>III. The state of Atto's Clergy in the diocese of Vercelli. p. 341.</p>

<p>CONTENTS. <span style="float: right;">liii</span></p> <p>CHAPTER VI.</p> <p>THE ANTIQUITY OF THE VALLENCES SHEWN FROM THE LANGUAGE OF PETER DAMIAN. p. 345.</p> <p>The testimony of Peter Damain addressed to Adelaide of Savoy, in the eleventh century. p. 345.</p> <p>I. The married Clergy of the Vallenses. p. 346.</p> <p>II. The amount of the present evidence. p. 349.</p> <p>—</p> <p>CHAPTER VII.</p> <p>THE ANTIQUITY OF THE VALLENCES SHEWN FROM THE LANGUAGE OF RODOLPH OF ST. TRUDON. p. 351.</p> <p>The testimony of Rodolph of St. Trudon, in the twelfth cen- tury. p. 351.</p> <p>I. The results from his testimony. p. 353.</p> <p>II. On geographical and circumstantial principles, the polluted heretical country must have been the country of the Piedmontese Vallenses. p. 354.</p> <p>III. The amount of Rodolph's testimony. p. 355.</p> <p>—</p> <p>CHAPTER VIII.</p> <p>THE RISE OF THE FRENCH VALDENSES IN THE TWELFTH CENTURY. p. 357.</p> <p>The rise of the French Vallenses or Valdenses in the twelfth cen- tury through the labours of Peter the Valdo. p. 357.</p>	<p>CONTENTS. <span style="float: right;">liv</span></p> <p>I. The sequestered condition of the ancient or Piedmontese Vallenses, and the remarkable missionary character of the new or French Vallenses. p. 358.</p> <p>II. The testimony of Conrad of Lichtenau, at the commence- ment of the thirteenth century, to the ultimate Italian theological origin of the French Valdenses. p. 363.</p> <p>III. Conclusion. p. 367.</p> <p>—</p> <p>CHAPTER IX.</p> <p>THE THEOLOGY OF THE VALLENCES DURING THE PERIOD OF THE TWELFTH CENTURY. p. 368.</p> <p>The theology of the Vallenses during the period of the twelfth century. p. 368.</p> <p>I. Evidence afforded by the Vallensic <i>Treatise on Antichrist</i>. p. 372.</p> <p>1. The vague and general date of the year 1120 cannot be depended upon. p. 372.</p> <p>2. Internal matters shew, that the Treatise was written shortly after the year 1160. p. 373.</p> <p>3. Extracts from the treatise. p. 378.</p> <p>II. Evidence afforded by the Vallensic Poem, entitled <i>The Noble Lesson</i>. p. 385.</p> <p>1. The antiquity and authenticity of the Poem are indis- putable. p. 385.</p> <p>2. The real date of the Poem is the year 1100. p. 386.</p> <p>3. This date is established by internal testimony. p. 388.</p> <p>(1.) The first point of internal testimony. p. 388.</p> <p>(2.) The second point of internal testimony. p. 395.</p> <p>(3.) General internal testimony. p. 397.</p> <p>4. Extracts from the Poem. p. 398.</p>
<p>CONTENTS. <span style="float: right;">lv</span></p> <p>CHAPTER X.</p> <p>THE THEOLOGY OF THE VALLENCES DURING THE PERIOD OF THE THIRTEENTH CENTURY. p. 415.</p> <p>The Theology of the Vallenses during the period of the thirteenth century. p. 415.</p> <p>I. Evidence of Pilchdorf. p. 415.</p> <p>II. Evidence of the Author of the <i>Index of Valdentic Errors</i>. p. 420.</p> <p>III. Evidence of Conrad of Magdenberg. p. 422.</p> <p>—</p> <p>CHAPTER XI.</p> <p>THE THEOLOGY OF THE VALLENCES AT AND IMMEDIATELY AFTER THE TIME OF THE REFORMATION. p. 424.</p> <p>The Theology of the Vallenses at and immediately after the time of the Reformation. p. 424.</p> <p>I. Evidence of Claude Scyssel of Turin, at the beginning of the sixteenth century. p. 424.</p> <p>II. Evidence afforded by the Confession of the Vallenses of Merindol in the year 1542. p. 432.</p> <p>III. Remarks on an allegation of Bossuet. p. 446.</p> <p>—</p> <p>CHAPTER XII.</p> <p>RESPECTING THE POOR MEN OF LYONS OR THE MISSIONARY VALDENSES OF FRANCE. p. 450.</p> <p>The founder of the Missionary Valdenses of France was Peter the Valdo, in the twelfth century. p. 450.</p>	<p>CONTENTS. <span style="float: right;">lvi</span></p> <p>I. An historical account of Peter the Valdo, from Thuanus, Walter Mapes, Alanus Magnus, Guido Perpinian, Nico- las Eymaric, John Masson, Reinerius Sacco, Peter Pilch- dorf, and the Magdeburg Centuriators. p. 451.</p> <p>1. A discussion, respecting the district, called <i>Valdis</i> or <i>Valden</i> or <i>Vaudra</i>, and defined to be situated on the Marches of France. p. 457.</p> <p>2. The connection of the French Valdenses with the Italian Valdenses. p. 460.</p> <p>II. An historical account of the French Valdenses or the Poor Men of Lyons. p. 465.</p> <p>1. The grand peculiarity of the French Valdenses was their Missionary Character. p. 466.</p> <p>(1.) The statement of Reinerius. p. 467.</p> <p>(2.) The statement of Walter Mapes. p. 469.</p> <p>(3.) The statement of Conrad of Lichtenau. p. 472.</p> <p>2. The dispersion of the French Valdenses by persecution, as attested by the Inquisitor Eymeric. p. 476.</p> <p>3. The travels of Peter the Valdo, and his final settlement in Bohemia, as stated by Thuanus. p. 476.</p> <p>III. The allegation of Bossuet, respecting the French Valden- ses, resolves itself, so far as evidence is concerned, into three points: <i>Their application to the Pope for his licence to act as preachers</i>; and <i>Their holding the doc- trine of Transubstantiation</i>; and <i>Their scarcely differing from Rome in their doctrinal tenets</i>. p. 477.</p> <p>1. The first point is not stated by Bossuet so strongly as it might have been, inasmuch as there were <i>two</i> ap- plications to the Pope for his licence: the one, in the year 1179, recorded by Walter Mapes, the other in the year 1212, recorded by Conrad of Lichtenau. But these matters are easily explained, and are of small service to the purpose of Bossuet. p. 478.</p> <p>2. The second is made very unsatisfactorily to rest upon the inconsistent testimony of Reinerius: a part of</p>



<p>CONTENTS. lvii</p> <p>that testimony, moreover, which is directly hostile to the theory of Bossuet, being altogether suppressed. p. 483.</p> <p>3. The third is flatly contradicted by the very full testimony of Reimerius, as to the doctrines held by the French Valdenses. p. 487.</p> <hr/> <p>BOOK IV.</p> <p>SUPPLEMENTAL MATTER, p. 497.</p> <hr/> <p>CHAPTER I.</p> <p>RESPECTING THE ANCIENT INTERCOURSE AND FINAL GEOGRAPHICALLY ECCLESIASTICAL JUNCTION OF THE ALBIGENSES AND THE VALLENSES. p. 497.</p> <p>Since on all hands, the Vallenses are acknowledged to have been free from every taint of Manichæism: the Albigenes, had they been Manichæans, could neither have been in communion with the Vallenses, nor could finally have become ecclesiastically and geographically united to them. Both these matters, however, took place. They furnish, therefore, incidentally, an additional vindication of the much calumniated Albigenes. p. 497.</p> <p>I. Notices of the intermingling of the Vallenses and the Albigenes, prior to their final ecclesiastical and geographical union. p. 497.</p> <p>1. Emigration of certain of the French Albigenes into the Valleys of Piedmont about the year 1165. p. 498.</p> <p>2. Testimony of Peter the Venerable, Abbot of Clugny. p. 501.</p>	<p>lviii CONTENTS.</p> <p>3. Intermingling of the French Valdenses and Albigenes at the beginning of the thirteenth century, exemplified in the case of Arnold Hot and the conferences at Verfeuil and Pamiers and Montreal. p. 503.</p> <p>(1.) The dissident religionists were Albigenes. p. 504.</p> <p>(2.) Their chief pastor, Arnold, was a French Valdensis, the friend and associate of Peter the Valdo. p. 509.</p> <p>4. Testimonies to the early intermingling of the Valdenses and the Albigenes. p. 515.</p> <p>(1.) The decree of Pope Lucius III., in the year 1184. p. 515.</p> <p>(2.) The decree of King Alphonso of Aragon, in the year 1194. p. 518.</p> <p>(3.) The decretal Epistle of Pope Innocent III., in the year 1199. p. 518.</p> <p>II. These early interminglings prepared the way for the final geographical and ecclesiastical amalgamation of the joint French Valdenses and Albigenes of Languedoc, with the primeval Vallenses of the Cottian Alps. p. 520.</p> <p>1. The emigration of a large body of French Valdenses into the Valleys of the Piedmontese Valdenses, about the middle of the fourteenth century. p. 520.</p> <p>2. The retreat of the remnant of the Albigenes into the Valleys of Dauphiny and Piedmont during the thirteenth century, in consequence of the bloody crusade of Simon de Montfort and his associates. p. 523.</p>
<p>CONTENTS. lix</p> <p>CHAPTER II.</p> <p>RESPECTING THE ACCOMPLISHMENT OF THE SCRIPTURAL PROMISES OF PERPETUITY TO A SINCERE CHURCH, IN THE CASE OF THE TWO ANCIENT CHURCHES OF THE VALLENSES AND THE ALBIGENSES. p. 532.</p> <p>A recapitulation of the remarks on the two prophetic promises of Christ. p. 532.</p> <p>I. By St. John it is foretold: that <i>The Sincere Church should be reduced within narrow limits, while the great Body of the Visible Church should lapse into an apostacy of a very strongly marked and very peculiar character.</i> p. 533.</p> <p>1. Our Lord's promise of a spiritual as well as of a doctrinal Perpetuity to his Sincere Church is explained, in a manner perfectly accordant with the preceding views, by the Prophet of the Apocalypse. p. 533.</p> <p>2. In <i>History</i>, two Churches held their integrity throughout the whole period of the great predicted Apostasy. p. 537.</p> <p>3. In <i>Prophecy</i>, these two Churches are the two Witnessing Churches of the Apocalypse. p. 539.</p> <p>II. The two apocalyptic Witnessing Churches are exhibited under the two-fold aspect of two not precisely identical conditions, p. 541.</p> <p>1. Exemplification of the first condition: <i>The Prophecy in Sackcloth.</i> p. 544.</p> <p>2. Exemplification of the second condition: <i>The Bearing Martyria.</i> p. 546.</p> <p>III. A brief comment on the series of facts detailed by History. p. 551.</p>	<p>lx CONTENTS.</p> <p>CHAPTER III.</p> <p>RESPECTING THE ECCLESIASTICAL POLITY OF THE VALLENSES AND THE ALBIGENSES. p. 553.</p> <p>The possessing of an apostolical succession by the Vallenses and the Albigenes cannot be absolutely demonstrated: but it may be established sufficiently for all legitimate ecclesiastical purposes. p. 553.</p> <p>I. The case of the Vallenses. p. 560.</p> <p>II. The case of the Albigenes. p. 564.</p> <p>III. Should what has been said be deemed unsatisfactory, the matter must be referred to the plain will and overruling providence of God. p. 568.</p> <hr/> <p>CHAPTER IV.</p> <p>RESPECTING THE OCCASIONAL DISCREPANCY OF THE CHURCHES OF THE VALLENSES AND THE ALBIGENSES FROM THE CHURCHES OF THE REFORMATION. p. 572.</p> <p>The unreasonableness of the captious demand of Bossuet; that <i>The Reformers of the sixteenth century should produce an already existent Church, with which they could agree in every, even the most minute, particular:</i> is easily evinced. That some of the opinions of the Vallenses and the Albigenes were untenable, is readily allowed: but these affect not those primary essentials either of faith or of practice, which are indispensably necessary to the due accomplishment of our Lord's prophetic promises. p. 572.</p> <p>I. They erred, for instance, in maintaining, if indeed they ever really did maintain, the opinion: that <i>The efficacy</i></p>

<div>CONTENTS. lxi</div> <div><p><i>of the Sacraments depends upon the personal holiness of the administrator. p. 573.</i></p><p>II. They erred, again, in asserting : that <i>The Church of Christ ought to possess no temporal endowment, however moderate ; inasmuch as the Clergy ought to be exclusively supported by the voluntary contributions of the Laity, thus living (as the expression runs) purely from hand to mouth. p. 577.</i></p><p>1. The case of the Church of Christ previous to its recognition and establishment by the State. p. 580.</p><p>2. The pretext, that an unendowed Clergy would be more spiritual than an endowed Clergy. p. 583.</p><p>3. The pretext, that the demand will always produce the requisite supply. p. 587.</p><p>III. They erred, also, in contending : that <i>All oaths of every description, even when solemnly and reverently taken for the purpose of securing the due administration of justice, are unlawful. p. 589.</i></p></div> <div>CHAPTER V.</div> <div>CONCLUSION. p. 591.</div> <div><p>General conclusion to the whole discussion. p. 591.</p><p>I. Agreeably to the promises of Christ, there has never been wanting, from the very first promulgation of the Gospel, a Spiritual Visible Church of Faithful Worshippers. p. 591.</p><p>II. Through the medium of the Vallensic Church of the Cottian Alps, the Reformed Churches of the sixteenth century stand connected with the Primitive Church. p. 593.</p></div>	<div>lxii CONTENTS.</div> <div><p>III. The problem, proposed by the Bishop of Meaux for the confusion of the Reformed Churches, is solved by the Church of the Vallenses : for, in the Valleys of the Alps, by a pure Visible Church, the Ancient Faith of Christianity has been preserved, through all the middle ages of innovating superstition, sound and uncontaminated. p. 594.</p></div>
--	---