

CHAPTER XI.

THE THEOLOGY OF THE VALLENCES AT AND IMMEDIATELY AFTER THE TIME OF THE REFORMATION.

For the ascertaining of the Doctrinal System, maintained by the Valencenses, at and immediately after the time of the Reformation in the sixteenth century, I shall adduce two several authorities: the testimony, to wit, of Claude Scyssel Archbishop of Turin about the year 1500; and the confession, presented, in the year 1542, to Francis I. of France, through the medium of Cardinal Sadolet.

I. The testimony of Scyssel respects the Valencenses, who continued to occupy their ancient settlements in Piedmont, and who thence were geographically comprehended within the limits of the Archbishop's diocese.

Scyssel's Work, against what he calls the *Errors and Sect of the Valencenses*, is written, both with much bitterness, and with no small measure to boot of absurd inconsistency: for while he stoutly

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reviles the Heretics, as brute beasts quite unfit through their barbarous ignorance to enter into any argument; he nevertheless, in the same breath, tells us, that they were specially acute in the citation of Holy Scripture to establish their own opinions, exhibiting also some specimens of their reasoning which certainly shew no defect either in knowledge or in dexterity*.

Their doctrines, he claims, of course, after the usual self-laudatory method of popish controversialists, to have refuted and exposed: and, for this purpose, he gives those doctrines, as professed by them at the beginning of the sixteenth century.

Now, upon examination, we shall find: that their theological principles had, in no respect,

* Nempe ignavum est et belluinum hoc genus hominum, neque ad disputationes aptum. Sed, quum sunt ceteris acutiores, nonnullas suo sensu ex sacris literis citant auctoritates: nec sanctorum doctorum responsiones admittunt; verum, cortici literæ inhærentes, quicquid adversus eorum opinionem affertur una responsione absolunt; depravasse, scilicet, Pontifices Romanos ceterosque sacerdotes suis dogmatibus et glossematibus sacram scripturam avariciæ causa, et in rem suam convertisse, verumque literæ sensum excecatis cupiditate pervertisse. Rationibus vero suis, quamvis, apertissimis in adversum argumentis, revincantur, tenaciter adeo obstinateque adhærent, ut, nullis demonstrationibus nullaue rei evidentiâ, convinci se patiantur. Claud. Scyssel. Taurin. adv. error. et sect. Valdenses. fol. 6, 7.

For a specimen of their reasoning, as exhibited by Scyssel himself, see Ibid. fol. 11—15, et alibi.

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varied from those, which they are attested to have maintained at an earlier period.

They acknowledged no authoritative rule of faith save the Bible: receiving only, what was expressly said by Christ or handed down by his Apostles, and rejecting the glosses of the popish doctors, they followed it, in its plain and obvious sense, according to the letter*.

Deeming the Church of Rome the Babylonian Harlot, and asserting their own Church to be the alone true Catholic Church of Christ, they paid no regard to the ecclesiastical censures of the Popish Prelates and Clergy†.

* Scyssel. adv. Vald. fol. 6. See the last note.

Quicquid a Christo expressè dictum, aut ab Apostolis traditum, non invenerint etiam si hoc in sacris generalibus, Synodis sit definitum, hoc nulla lege introduci a posteris potuisse, obstinatè contendunt: quasi nullam posterior Ecclesia habuerit statuendi auctoritatem; omniaque in Evangeliiis et Epistolis aut Actibus Apostolorum apertè distinctèque sint conscripta, quæ, particulatim unumquemque et generatim omnes, singulis temporibus, et cum cæteris hominibus et cum semetipsis, sint facturi. Ita ut nihil ad mores vel ad religionem statui possit aut servari debeat, quod non sit in his ipsis sacris scripturis speciatim expressum. Ibid. fol. 10.

† Inde fit, uti neque censuram ecclesiasticam metuant, neque Prælatorum et Sacerdotum auctoritatē tribuant quicquam. Scyssel. adv. Vald. fol. 7.

Catholicam Ecclesiam apud se solos consistere credunt: et Romanam Sedem, Meretricem Magnam et Errorum Omnium Magistrum, appellant. Ibid. fol. 9.

Qui igitur se Episcopos et Apostolorum Vicarios Successor-

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The vital doctrine of Justification through the alone merits of Christ they firmly maintained: asserting, that men required not the suffrages of the Saints, Christ only being to all abundantly sufficient for all things*.

Purgatory they altogether rejected; affirming that departed spirits passed immediately to a state either of happiness or of misery: and they pronounced, that the payment of money, in reference to the expiation of the souls of the deceased by penal sufferings, is a foolish and destructive superstition; the whole fable having been invented by the Priests for their own sordid emolument†.

esque affirmant, dicant, ejus Ecclesiæ, vel civitatis, et provincie: tum enim nullam Ecclesiam constituunt, quum sunt ab omnibus exclusi; et ipsi omnes reprobos dicunt, eo quod Romanam sequuntur. Ibid. fol. 39.

Falso illos nomen Ecclesiæ sibi usurpare. Ibid. fol. 43.

* Sanctorum præterea festivitates, eodem errore, non colunt: utpote quorum suffragio mortales non indigeant, Christo omnibus ad omnia abundè sufficiente. Scyssel. adv. Vald. fol. 7.

† Nec alio pertinet, quam impissimè asserunt: quicquid, ad defunctorum animas purgatorii penis expiandas, impenditur, iane, perditum, superstitiosumque, esse; parique cupiditate, hanc, ut ipsi prædicant, fabulam a sacerdotibus fuisse confictam. Scyssel. adv. Vald. fol. 7, 8.

Aiunt, defunctorum animas, nulla purgatione exanimatas, ad æterna vel gaudia vel supplicia, quum corporibus exeunt, confestim recipi; ecclesiasticosque viros, cupiditate excecatis, animarum purgatorium confinxisse. Ibid. fol. 66.

<p>428 THE VALLENSES [BOOK III.]</p> <p>They maintained, that, with one or two exceptions at the utmost, the contraction of matrimony is freely open to all degrees of men: and, in every other case, they denied to the Pontiffs the right of prohibition*.</p> <p>The power of absolution by the Priests, and the necessity of confession to them, they entirely disallowed†.</p> <p>All worship of the Virgin and the Saints they rejected, as idolatry: and thence they threw aside those prayers addressed to them, which had been composed even by the highest doctors of the Church‡.</p> <p>Se duas tantum vias, ex sacris scripturis post præsentis vite exitum, didicisse dicunt. Ibid fol. 66.</p> <p>* Matrimonia libere in omni gradu contrahi posse, affirmant, uno aut altero ad summum exceptis; quasi in reliquis prohibendi nullam Pontifices habuerint potestatem. Scyssel. adv. Vald. fol. 7.</p> <p>† Sed et, dimittendorum peccatorum nullam sacerdotes nostros potestatem habere, aperte protestantur: et, proinde, neque illis confitendum esse affirmant, neque sacramenta reliqua ab his suscipienda; neque constitutionem Ecclesiæ, qua ad sacramentalem confessionem sacram communione singulo quoque anno astringimur, ipsi recipiunt. Scyssel. adv. Vald. fol. 8.</p> <p>‡ A multis eorum Barbis hoc fuerit sæpenumero prædicatum, ut gloriose Virginis Mariæ et cæterorum Sanctorum cultus abrogarent, et summorum Ecclesiæ doctorum cæterorumque confessorum authoritati detraherent, qui, ut fidelium mentes ad Deum vehementius inflammarent, varias, et quidem potissimas ad Deum et Sanctos ejus, præsertim Mariam Virginem, orationes</p>		<p>CHAP. XI.] AND ALBIGENSES. 429</p> <p>The tenet of Transubstantiation they denied and derided: and, though Scyssel describes them as mere babblers upon this point, he waives all argument with these dreadfully inconclusive reasoners, on the ground; that even the faithful themselves and the most skilful theologians, so far</p> <p>composuerunt, ex quibus sacrosanctæ Missæ pars maxima constat, quam hoc pacto fere totam abrogant atque abiciunt.— Virginem et Sanctos reliquos adorari colique, nefas dicunt. Scyssel. adv. Vald. fol. 54, 55.</p> <p>Porro et hoc Valdensis non admittit, ut, qui cum Christo regnant in patria, quæ in hoc sæculo mortales faciant, intelligere possint, utique de his curam ullam gerant, aut a Deo impetrare quicquam pro nobis possint. Et, proinde, inanes esse ad Christi Matrem cæterosque Sanctos preces nostras, supersticiosasque esse illorum adorationem. Ibid. fol. 68.</p> <p>Quin Sanctos electos Dei, immo et ipsam Christi Genetricem, honorandos negant, illisque ceremoniarum cultum prohibent exhiberi: hoc pacto, divinæ majestati derogatum iri reputantes quod ipse dixit; <i>Domine Deum tuum, adorabis, et illi soli servies.</i> Ibid. fol. 72.</p> <p>Claude, in reply, employs the usual popish subterfuge, that the Romanists do not honour the Saints with the same worship as God. Ibid. fol. 72.</p> <p>He admits, nevertheless, the existence of the idolatrous abuse, which is the sure consequence of what the Papists are pleased to contradistinguish by the name of <i>Dulia</i>. Hæc, in Dei Sanctorumque honorem, introductæ feræ: hic cultus; hæc religio. Quibus si immorigeri mortales prava corruptela abuntantur: num, ex eo, Deum Sanctosque ejus, honore privandos, arbitramur? Corrigi certè magis, atque emendari, abusus nostros oportet. Ibid. fol. 74.</p> <p>It is vain to talk of <i>correcting</i> abuses, when the very practice itself of Saint-Worship is an abuse to be <i>abolished</i>.</p>
<p>430 THE VALLENSES [BOOK III.]</p> <p>from being capable of understanding so deep a mystery, were unable even to deliver it to others*.</p> <p>All benedictions of cemeteries and holy water and oratories and ecclesiastical ornaments they affirmed to be utterly useless†.</p> <p>* Quæ vero, de Eucharistiæ sacramento, deque ejus substantia et veritate, nonnulli ex ea secta, quo se cæteris doctiores ostendant, derident, seu garrunt potius quam loquuntur, persequenda hoc loco non videntur: quando quidem tam alta sunt tamque arcana, ut et fideles quidem ipsi, vel peritissimi theologi, vix capere, minimè vero tradere cæteris, possint. Scyssel. adv. Vald. fol. 55.</p> <p>Claude rightly supposes, that such rustic barbarians as the Vallenses would never comprehend the force of an orthodox catholic statement; and he recommends it, as by far the best plan, to submit ourselves implicitly to the decision of the Holy Catholic Church; provided only, as he judiciously subjoins, we acknowledge the Holy Catholic Church to be the Roman.</p> <p>Neque hi, ad quos nobis habendus est sermo, sane rustici agrestes, montani, literarumque prorsus ignari, idonei sint, qui, vel eo modo quo nos catholici tenemus, vel eo quem eorum scioli Barbæ tradunt, rem ipsam percipere possunt. Ibid. fol. 55.</p> <p>Ne ultra quam dictum est inquirent: sed, Ecclesiæ Sanctæ Catholicæ decisioni, cæteras hujus sacramenti, et aliorum fidei nostræ articulorum, ecclesiasticorumque mysteriorum difficultates absolutè relinquant, omniaque sub illo articulo includant <i>Credo in Sanctam Ecclesiam</i>; quod proculdubio absque ulla controversia sunt facturi, tantum ut Romanam hanc esse fateantur. Ibid. fol. 56.</p> <p>† Hæc superstitiosa esse affirmant, et ad extorquendas ab imperitis pecunias, a pseudo (ut ipsi appellant) sacerdotibus adinventæ, sicuti et indulgentiæ, et ecclesiarum consecrationes,</p>		<p>CHAP. XI.] AND ALBIGENSES. 431</p> <p>The adoration of images they strenuously opposed: and Scyssel himself admits, that, if they stated the practice of the Romanists fairly, their sentiments would be correct*.</p> <p>Much abuse is poured upon them by the Archbishop, on the ground, that they made no scruple of contracting marriages, which the Romanists deemed incestuous†: but he is constrained to</p> <p>cæterasque sacerdotales benedictiones. Scyssel. adv. Vald. fol. 7.</p> <p>Irridenda vero est potius quam impugnanda horum belluorum hominum illa assertio, qua, ut Prælatorum et Ecclesiæ authoritati derogent, indoctissimè affirmant, benedictiones sacerdotum virtutem habere omnino nullam. Propterea, neque cæmeteria, neque aquam, neque oratoria, neque ornamenta ecclesiastica, neque reliqua quæ de more benedici solent, ex ea benedictione quicquam percipere. Scyssel. adv. Vald. fol. 56.</p> <p>* Multo vero magis imagines detestantur, et crucis signum quod nos adoramus; hanc idololatriæ speciem reputantes: quasi nos imagines Christi et Sanctorum, velut pagani deorum suorum simulachra, colamus. Scyssel. adv. Vald. fol. 68.</p> <p>Quod vero imaginum adorationes in nobis arguunt, hoc, si id ita fiat ut ipsi intelligant, non adversamur. Neque ignoramus, in generalibus quoque conciliis, publicisque Christianorum conventibus, inter Ecclesiæ Principes et Pastores, haud parva contentione disceptatum fuisse, an prohibendus esset, ex toto, statuarum atque imaginum usus; multosque non levis doctrinæ nec contemnendæ authoritatis viros in eam partem subscripsisse: scilicet, ne ad idololatriam homines, aliquin ex recenti gentilitatis memoria satis proni, paulatim redirent. Ibid. fol. 75.</p> <p>† Quippe hoc a plerisque eorum extortum est, et apud assectatores est manifestum, suadere illos, a matris tantum filix,</p>

<p>432 THE VALLENSES [BOOK III.]</p> <p>admit, that their conduct was exemplary. <i>They commonly, says he, lead a purer life than other Christians. Except by compulsion, they swear not: and they rarely take the name of God in vain. They fulfil their promises with all good faith: and, living for the most part in poverty, they protest, that they alone preserve the apostolical life and doctrine. On this account, they assert, that the power of the Church resides with themselves, as being the innocent and true disciples of Christ: for whose faith and religion, to live in poverty, and to suffer persecution from us, they esteem honourable and glorious*.</i></p> <p>II. Such were the Vallenses of Piedmont at</p> <p>et commatris, et fortassis etiam sororis, nuptiis abstinendum esse: cæterarum matrimonia non improbare, quasi hoc lege divina non sit prohibitum, neque potuisse humana prohiberi. Scyssel. adv. Vald. fol. 48.</p> <p>They scrupled I suppose, to obtain a popish dispensation to marry an aunt after the portuguese fashion; though they might not deem such an instrument necessary to authorise them to marry a cousin.</p> <p>* In reliquis ferme puriorem, quam cæteri Christiani, vitam agunt. Non enim, nisi coacti, jurant: raroque nomen Dei in vanum proferunt. Promissaque sua, bona fide, implent: et, in paupertate pars maxima degentes, apostolicam vitam doctrinamque servare se solos protestantur. Ob idque, potestatem Ecclesie apud se, velut innoxios et veros Christi discipulos, residere affirmant; pro cujus fide religionemque in egestate vivere et a nobis persecutionem pati, pulchrum et gloriosum ducunt. Scyssel. adv. Vald. fol. 9.</p>	<p>CHAP. XI.] AND ALBIGENSES. 433</p> <p>the beginning of the sixteenth century: I shall now pass to the Confession, presented, in the year 1542, to the King of France.</p> <p>To this document, as preserved by Crispin, there is a peculiarity attached, which renders it eminently valuable.</p> <p>In the year 1342, a date brought out by the specification of two centuries before the year 1542, a colony of the Vallenses of Piedmont planted themselves at Merindol and Cabriere on the western side of the Cottian Alps: and there by dint of hard labour, brought an uninhabited desert into a state of such high cultivation, that they supplied all Provence with corn, wine, oil, honey, almonds, flocks, and herds*.</p> <p>Such being the case, their Confession may justly be viewed, as connecting the latter part of the middle ages with the times of the Reformation: for it may be considered, as exhibiting the faith of the Vallenses, on either side of the Cottian Alps, through a period of two entire centuries; or from the year 1342 when the emigration took place, down to the year 1542 when the Confession was drawn up and delivered to the French King by Cardinal Sadolet.</p> <p>Of this Confession, the following, in brief, are the articles.</p> <p>* Crispin. Act. et Monument. Martyr. lib. iii. fol. 88, 100, 110.</p> <p>2 F</p>
<p>434 THE VALLENSES [BOOK III.]</p> <p><i>We all believe and confess: that the Holy Scripture, as contained in the Old and New Testament, was written by divine inspiration.—</i></p> <p><i>From the teaching of the same Scripture, we confess and believe: that there is one God; the Father, the Son, and the Holy Ghost: distinct in three persons, and subsisting in one spiritual and eternal essence: who, by his mighty power and infinite goodness, originally created and still preserves all things.—</i></p> <p><i>We hold it for certain: that the Son of God came into this world, and voluntarily submitted to be clothed in human flesh; on which thing alone the mystery of the Christian Religion is constituted: for, in that name, our whole hope and faith rest upon Jesus Christ, the Son of God, our Lord, the admirable God, the author of eternal life, the sole saviour and justifier and sanctifier and interpreter and patron of mankind; and the sole sacrificer also, whence there is no need of a successor. Also we hold it for certain: that he is truly God and truly man.</i></p> <p><i>We believe and confess: that our Lord Jesus Christ was conceived of the Holy Ghost without the intervention of a man, as the angel announced before his conception; in order that he, whose procreation ought to be free from all sin, might be born holy and upright.</i></p> <p><i>We believe and confess: that Jesus Christ without any taint of original sin, was born in Bethlehem</i></p>	<p>CHAP. XI.] AND ALBIGENSES. 435</p> <p><i>from the Virgin Mary; and that he assumed a body, like unto our bodies in all things, sin only excepted, to which he could not be obnoxious.—</i></p> <p><i>We believe and confess: that Jesus Christ suffered under Pontius Pilate, was crucified, dead, and buried, for our sins; and that he alone is the true Paschal Lamb, offered as a victim, that he might snatch us from the jaws of the devil.—</i></p> <p><i>We believe and confess: that he descended into hell.—</i></p> <p><i>We believe and confess: that our Lord Jesus Christ rose again on the third day from the dead for our justification.—</i></p> <p><i>We believe and confess: that our Lord Jesus Christ, forty days after his resurrection, ascended to heaven, and withdrew his bodily presence from these lower regions.—</i></p> <p><i>We believe and confess: that he sits at the right hand of God the Father Almighty.—</i></p> <p><i>We believe: that Jesus Christ will come to judge the quick and the dead once, at the last day of judgment.—</i></p> <p><i>We believe and confess: that the Holy Ghost is the third person of the same essence with the Father and the Son, proceeding from the same Father and Son, and equal to each of them.—</i></p> <p><i>We believe and confess: that there is one Holy Catholic Church, which is the Congregation and Assembly of all true believers faithful and elect of God, who have been from the beginning of the</i></p> <p>2 F 2</p>

world, and shall be to the end; of which Church Jesus Christ is the head.

We believe and confess: that there is a free remission of sins, proceeding from the mercy and mere goodness of our Lord Christ; who died once for our sins, the just for the unjust; who took away our sins in his own body upon the cross:—who is our advocate with God, the price of our reconciliation;—whose blood cleanses our consciences from dead works, that we should serve the living God;—who alone made satisfaction for the faithful, so that their sins are not imputed to them, as to the unbelieving and the reprobate*.

* Credimus et confitemur universi: sanctam Scripturam, inclusam Veteri Novoque Testamento, divino afflatu planè instinctaque cœlis infusam.—

Ex ejusdem Scripturæ disciplina, confitemur et credimus in unum Deum; Patrem, Filium, et Spiritum Sanctum; tribus distinctum personis; sed eadem una, spiritali, æquabili, perpetua, nullum neque principium neque divinitatis exitum habente, essentia præditum: qui, maxima potentia sua infinitaque bonitate, creavit omnia, eaque vegetet, tueatur, et conservet.—

Certum habemus, Dei Filium in hunc mundum venisse, et humanæ carnis involuero tegi voluisse: qua in re una, Christianæ Religionis mysterium est constitutum, eoque nomine spem nostram totam et fidem in Jesu Christo, Filio Dei, Domino nostro, Deo admirabili, auctore æternæ vitæ, solo salvatore, justificatore sanctificatore, solo interprete et patrono generis humani, solo sacrificatore, cui successore non sit opus: eumque verè Deum, ac verè hominem, existere.

Credimus atque confitemur, Dominum nostrum Jesum Christum conceptum esse ex Spiritu Sancto, opere virili in totum

We believe: that there is a resurrection of the flesh of the blessed of God, to possess the kingdom of heaven for ever; as also a resurrection of the cursed of God, to perpetual fire and torment. We believe also: that souls are immortal; but that the souls of the faithful, as soon as they migrate from this body, pass immediately to the glory of heaven;—and that the souls of the unbelieving and the reprobate, as soon as they depart from their bodies, pass to the torments of hell until the day of judgment and the resurrection of the flesh, that so, both

detraeto sublatoque, quemadmodum angelus ante conceptionem ipse nunciavit: idque eo consilio potissimum, uti sanctus integerque nasceretur; cujus procreationem, ab omni labe deformationeque vacuum esse, necessarium esset.

Credimus et confitemur, Jesum Christum, omni detracta corruptione, ex virgine Maria natum in Bethleem civitate, corpusque sumpsisse ad nostri planè similitudinem, excepto peccato, cui obnoxius esse minimè potuit.—

Credimus et confitemur, Jesum Christum, sub Pontio Pilato passum, crucifixum, mortuum, sepultum, pro peccatis nostris: illum enim unum Agnum verè Paschalem esse, in victimam oblatum, ut nos ex diaboli faucibus eriperet.—

Credimus et confitemur, descendisse illum ad inferos.—

Credimus et confitemur, Dominum nostrum Jesum Christum tertio postea die suscitatum a mortuis, ad justificationem nostram.—

Credimus et confitemur, Dominum nostrum, Jesum Christum, quadraginta post resurrectionem suam diebus, in cœlum ascendisse, corporeamque præsentiam suam ex his inferioribus locis submovisse.—

Credimus et confitemur, sedere illum ad dexteram Dei Patris omnipotentis.—

body and soul, they may be eternally tormented in the gehenna of unextinguishable fire.

We believe: that eternal life is offered to us by the grace of God through Christ, who is truly our life, and who endured death that the faithful might become heirs of eternal life.—

We believe and confess: that our Lord Jesus Christ, having abolished Circumcision, instituted Baptism, through which we are received into the Church of the people of God.—This outward Baptism exhibits to us another inward Baptism; namely, the Grace of God which cannot be seen with the eyes.—The Apostles and other ministers of the

Credimus, Jesum Christum judicatum venturum superstites ac mortuos semel aliquando extremo ipso judicii die.—

Credimus in Spiritum Sanctum, tertiam ejusdem cum Patre et Filio divinæ essentie personam, ex eodem Patre Filioque manantem, utrique eorum æqualem.—

Credimus et confitemur sanctam Ecclesiam Catholicam, quæ est congregatio et Cœtus omnium verè credentium, fidelium, et electorum Dei, qui fuerunt a principio mundi et erant usque ad finem: ejus quidem Ecclesiæ Jesus Christus est caput.—

Credimus et confitemur remissionem peccatorum gratuitam, a misericordia et mera bonitate Domini nostri Christi, profectam; qui mortuus est semel pro peccatis nostris, justus ille pro injustis; qui tulit peccata nostra in corpore suo ad crucem;—qui noster est advocatus apud Deum, ipse est pretium reconciliationis nostræ;—sanguis ejus mundat conscientias nostras ab operibus mortuis, ut serviamus Deo vivo;—qui solus pro fidelibus satisfecit, quibus peccata non imputantur quemadmodum incredulis atque reprobis. Confess. Vald. in Crispin. Act. Martyr. lib. iii. fol. 104—106.

Church baptize, using the word of God in order to a sacrament; and give only the visible sign: but the Lord Jesus Christ, the chief shepherd, alone gives the increase, and causes that we may receive the things signified.—They greatly err, who deny Baptism to the children of Christians.

We believe and confess: that our Lord Jesus Christ afterward ordained the sacrament of the Supper, which is the giving of thanks and the remembrance of the death and passion of Jesus Christ, rightly celebrated in the Assembly of God's People. There the bread and wine are distributed and taken, as visible signs and representations of holy things: that is to say, of the body and blood of Jesus Christ offered upon the cross for the remission of our sins and for the reconciliation of mankind with God. Whosoever believeth, that Jesus Christ delivered his body and shed his blood for the remission of sins: he eats the flesh and drinks the blood of the Lord, and becomes a partaker of both: considering the agreement, of those things which are subjected to the eyes, and of the food by which the body is sustained, with those things which are not seen and with spiritual food. For, as the body, in this life, is strengthened with bread; and as wine recreates the heart of man: so, likewise, the body of Jesus Christ delivered unto death, and his blood shed for us, nourish and confirm and refresh the sad and afflicted soul. But let not any one imagine, that the visible sign is so conjoined or conglutinated with

the invisible thing signified, as to be incapable of separation; insomuch that the one cannot be received without the other: for Judas, indeed, received the sign; but the thing signified he did not receive, nor was he ever made a partaker of the body and blood of Christ.—The opinion of some, therefore, is not to be received, who believe, that the true and natural body of Christ, his flesh and his bones, exist and lie hid in that bread of the Supper, or that any transmutation of the one into the other is effected. For this opinion is repugnant to the word of God and contrary to the articles of our faith, in which it is clearly set forth: that Christ ascended into heaven, and sitteth at the right hand of God the Father Almighty; whence, also, he will come, to judge the quick and the dead. But the Lord Jesus Christ is present in the sacrament of the Supper; by the power and virtue and presence of his Spirit in the hearts of his elect and faithful.—They also, who affirm that in the Supper the body of Christ is eaten corporally, do err: for the flesh, when eaten, profiteth nothing; it is the Spirit, which quickeneth. Therefore, the truly faithful of Jesus Christ eat his flesh and drink his blood spiritually in their hearts.*

* Credimus resurrectionem carnis benedictorum Dei, ad possidendum regnum celeste in æternum; maledictorum vero Dei, ad ignem et cruciatum perpetuum. Credimus item, animas esse immortales: fidelium autem ac filiorum Dei animas, quamprimum ex hoc corpore migrarunt, ad gloriam celestem transire;—

We confess: that the knowledge of sin comes from an understanding of the Law, which points out to us our own imbecility, so that no mortal can perfectly fulfil it; for all men are sinners.—

We confess: that good works which God has prepared that we should walk in them, and which God has propounded in his word, ought to be done and

Domini, et utriusque fit particeps: considerans convenientiam earum rerum quæ oculis subiciuntur et cibi, quo corpus istud sustentatur, cum iis rebus quæ non videntur atque cibo spirituali. Etenim, ut corpus in hac vita pane corroboratur, vinumque cor hominis recreat: ita etiam corpus Jesu Christi morti traditum, ejusque sanguis pro nobis effusus, nutrit, confirmat, et reficit, animam tristem et afflictam. Ceterum nequis existimet, signum visibile, cum re per id significata quæ est invisibilis, adeo conjungi aut conglutinari, ut disjungi aut dissolvi nequeant, quin unum sine altero esse possit. Nam Judas signum quidem cepit, rem vero significatam et fructum non percepit, nec unquam corporis et sanguinis Jesu Christi particeps factus est.—Atqui istud non eo modo accipiendum quo nonnulli opinati sunt, verum Christi corpus et naturale, carnem et ossa, in pane illo Cænæ esse ac delitescere, aut in eum converti; nam hæc opinio pugnat cum verbo Dei, et fidei nostræ articulis est contraria, in quibus clarè habemus, Christum ascendisse ad cælos, sedere ad dexteram Dei Patris omnipotentis, unde et venturus est ad judicandum vivos et mortuos: sed Dominus Jesus Christus sacramento Cænæ adest, potentia, virtute, atque præsentia, Spiritus sui, in cordibus electorum suorum et fidelium.—Errant etiam, qui affirmant, in Cena Christi corpus comedi corporaliter: caro enim nihil prodest; Spiritus est, qui vivificat. Fideles igitur verè Jesu Christi carnem edunt et sanguinem bibunt spiritualiter in ipsorum cordibus. Confess. Vald. in Crispin. Act. Martyr. lib. iii. 106—108.

We believe and confess: that the sincere worship of God consists, in obedience to his will, and in the use of all our diligence to attain to it.—The end of the commandment is, to obey God in true charity, from a pure and upright heart and a good conscience and faith without dissimulation.—

infidelium vero ac reproborum animas, cum e corporibus discedunt, ad inferorum cruciatum se conferunt usque ad diem judicii et resurrectionis carnis, ut ibi corpore et anima in perpetuum torqueantur in gehenna ignis inextincti.

Credimus, vitam æternam, nobis, gratia Dei per Christum, oblatam: qui verè vita est, ac merem confecit, ut fideles vitæ æternæ hæredes fiant.—

Credimus et confitemur, Dominum nostrum Jesum Christum, abolita Circumcisione, instituisse Baptismum, per quem in populi Dei Ecclesiam recipimur.—Baptismus vero exterior alium quoque interiore nobis exhibet, Gratiam scilicet Dei, quæ cerni his oculis non potest.—Apostoli atque alii ministri Ecclesiæ baptisant, prolato verbo Dei ad sacramentum; ac signum visibile tantum donant: Dominus vero Jesus Christus, ἀρχιποιῶν, solus incrementum dat; et facit, ut res signatas percipiamus.—Errant etiam graviter, qui pueros Christianorum a Baptismo remouent.

Credimus et confitemur, Dominum nostrum Jesum Christum deinde ordinasse sacramentum Cænæ, quæ gratiarum est actio, et memoria mortis ac passionis Jesu Christi, in cætu populi Dei rite celebrata. In quo quidem panis et vinum distribuuntur et sumuntur, ut visibilia signa et monumenta rerum sacrarum: corporis videlicet et sanguinis Jesu Christi suspensi atque in cruce oblatis pro peccatorum nostrorum remissione, et generis humani cum Deo reconciliatione. Quisque credit Jesum Christum, tradidisse corpus suum, et profudisse sanguinem, ad remissionem peccatorum; ille comedit carnem e bibit sanguinem

studiously accomplished: not, indeed, through hope of meriting any thing at God's hand, or through fear of eternal perdition, but for that duty and love which we ought to bear to our common Father.—

We believe and confess: that, agreeably to the divine commandments, we must, in all things, preserve sobriety and continence; also that fasting is enjoined to us in Scripture, which consists in the affliction and humiliation of the body, though not for the mere purpose of afflicting the flesh, but for the purpose of making us more lively and more fit for prayer.—

We confess: that, in the Old Testament, certain foods are prohibited; but that, through Christ, the free use of them is granted to Christians.—

We confess: that Kings, Princes, and Magistrates, are persons constituted of God; in order to bear the sword, for the defence of the good, and for the punishment of the bad. Obedience, therefore, is due to them, not only for wrath's sake, but also for conscience sake.—

We confess: that Ministers and Pastors of the Church ought to be an example to the flock and to the faithful, in discourse, conversation, charity, faith, and chastity; being præminent in preaching the word of God and in persevering in sincere doctrine. But covetous Pastors; who, for the sake of base gain, under pretext of God's worship, introduce false doctrine;—who profane the temple of God, making it a den of thieves; who, profess themselves

<p>444 THE VALLENSES [BOOK III.]</p> <p><i>able, for money, to redeem souls out of purgatory, as they speak; who, for a price, promise pardon and remission of sins; who sell bad works: these impostors, sacrilegers, and idolaters, ought, by the authority of Kings and Magistrates, to be removed from their degree; and, in their place, others ought to be substituted*.</i></p> <p>* Credimus et confitemur, sincerum Dei cultum consistere in eo, ut voluntati ejus pareamus, atque omnem nostram diligentiam, operam, ac studium, conferamus in hoc, ut, quoad in nobis erit, eam consequamur.—Porro finis præcepti est Deo obedire in vera charitate, ex puro et integro corde, et conscientia bona, et fide non simulata.—</p> <p>Confitemur, agnitionem peccati ab ipsa Legis intelligentia proficisci; quæ nostram, quasi digito, ostendit imbecillitatem, quum nemo sit mortalium qui eam implere valeat: omnes enim homines peccatores sunt.—</p> <p>Confitemur, bona opera, quæ Deus præparavit ut in iis ambularem, quæque in verbo ejus proposita sunt, fieri debere atque studiosè impleri: non quidem spe promerendi aliquid apud Deum, aut metu æterni exitii; sed ex officio atque amore, quo communem omnium nostrum Patrem amplecti oportet.—</p> <p>Credimus et confitemur, sobrietatem et continentiam nobis, ex præceptis divinis, in omnibus rebus servandam. Jejunium quoque nobis in Scriptura injunctum est, quod corporis afflictione atque humiliatione constat, non id quidem ut tantummodo caro affligatur, sed ut alacriores, magisque ad precandum idonei, reddamur.—</p> <p>Confitemur etiam, in Veteri quidem Testamento certos cibos fuisse prohibitos, quorum tamen, apud Christianos, liber mansit usus per Jesum Christum.—</p> <p>Confitemur, reges, principes, ac magistratus, personas esse a Deo constitutas, ut gladium gestent ad bonorum defensionem</p>		<p>CHAP. XI.] AND ALBIGENSES. 445</p> <p>These were the doctrines of the Vallenses at the time of the Reformation: doctrines, handed down and preserved among them, through a long line of ancestors, from the very days of the Primitive Church Catholic.</p> <p>Previous to their delivering their Confession to Cardinal Sadolet, through the Court of the Province and the Bishop of Cavillon, they professed themselves willing to abjure any point, which, from God's word, could be proved heretical*. And, after it had been delivered in and duly recited preparatory to its being read before the King, an honest Doctor in Theology, employed by the Bishop of Cavillon to examine it, fairly confessed; that he had never been so much astonished as he was, when he had duly weighed the</p> <p>atque punitionem facinorosorum. Ideoque eis obedientia debetur, non modo propter iram, sed etiam propter conscientiam.—</p> <p>Confitemur, ministros et Ecclesiæ pastores, exemplo gregi et fidelibus esse oportere, in sermone, consuetudine, charitate, fide, et castimonia; aliis præluere, concionando verbum Dei, et perseverando in sincera doctrina. Contra, vero, pastores avari, qui, turpis luci causa, sub prætextu nihilominus cultus Dei, falsas doctrinas comminiscuntur;—qui templum Dei prophanan, ut speluncam latronum efficiant; qui pecunia se animas e purgatorio, ut vocant, redimere posse confirmant; atque, accepto pretio, veniam et peccatorum remissionem promittunt; qui mala opera venditant: tales, inquam, impostores, sacrilegi, atque idololatæ, de gradu demovendi regum ac magistratum autoritate, aliique in ipsorum locum substituendi forent. Confess. Vald. in Crispin. Act. Martyr. lib. iii. fol. 108—110.</p> <p>* Crispin. Act. Martyr. lib. iii. fol. 111.</p>	
<p>446 THE VALLENSES [BOOK III.]</p> <p>articles of their faith, and had diligently compared them with the testimonies of Holy Writ which were adduced for the confirmation of their Confession: freely acknowledging, that, in his whole life, he had not made such a proficiency in the divine Writings, as he had done in the course of the eight days, during which he had been compelled to examine the passages of Scripture cited in those articles*.</p> <p>III. Harassed and persecuted as the Vallenses had long been, and reduced perpetually as they were to poverty and thence to that comparative ignorance which attends upon the want of a regular education, they obtained, I doubt not, a considerable degree of improvement, in the accurate and scholastic statement of their doctrines, from the more logical and better instituted reformers of the sixteenth century. Thus far, we may readily concede to Bossuet, in the precise case of the Vallenses of Merindol†. Accordingly, as Crispin tells us, we find them, with much humility and with a beautifully ready acknowledgment of their incompetence, sparing no pains to acquire religious information and instruction‡. But, that they bor-</p> <p>* Crispin. Act. Martyr. lib. iii. fol. 112.</p> <p>† Bossuet. Hist. des Variat. livr. xi. § 119, 120.</p> <p>‡ In his tantis calumniis et criminibus, reliquos populus, qui ad pedem Alpium, et qui Merindolii Cabrieræque, degit, ita piè ac modèstè semper vixit, ut, in eorum tota consuetudine ac vitæ ratione, timor Dei maximè eluxerit, summa fides et justitia</p>		<p>CHAP. XI.] AND ALBIGENSES. 447</p> <p>rowed little beyond precision of language and goodness of arrangement, is, I think, plain, from the consistent and never-varying evidence which has already been produced. Accordingly, as the same Crispin distinctly informs us, they steadily claimed, without any infection of heresy, to have ALWAYS taught and maintained the pure doctrine of the Gospel*.</p> <p>With this view of the matter, their own language perfectly corresponds. Ever prophesying in sackcloth, and driven by brutal persecution to take refuge in dens and caves of the earth, the confession of their deputation to Ecolampadius, in the year 1530, bespeaks, I think, on the part of</p> <p>perspecta fuerit. In exigua cognitionis luce quam Dominus eis dederat, in eam unam curam incumbant, ut id, quod habebant, magis quotidie accenderent, nullis rebus aut facultatibus suis parentes, sive libri Scripturæ Sacre parandi essent, sive homines optimo ingenio præditi, in doctrina pietatis instituendi, sive luc illicque mittendi etiam usque ad extremas mundi partes, ubi aliquem lucis salutaris radium exortum esse audiverant. Crispin. Act. Martyr. lib. iii. fol. 88.</p> <p>* Itaque, quod antea sæpius professi sunt, id etiam nunc confirmant: nempe, si, idonea inquisitione habita, probentur in aliquo errasse, aut ex verbo Dei hæreseos convincantur; se, absque ulla cunctatione, abjuraturos esse quicquid in ipsorum Confessione reperitur quod cum sacrosancta Dei doctrina non consentiat: contra, si, ipsos, nullo errore ductos, nullave hæreseos nota vel macula infectos, constat puram Evangelii doctrinam SEMPER docuisse et coluisse; non esse consentaneum, se ad eandem palinodiam errorum quibus obnoxii non sint, impelli aut ulla vi cogi. Crispin. Act. Martyr. lib. iii. fol. 111.</p>	

the Vallenses, rather a want of regular education, than any theological or biblical ignorance in the strict and proper sense of the expression.

We are, said they, the teachers, such teachers as we are, of a certain unworthy and poor little people. — Yet, in all things, we agree with you: and, from the very time of the Apostles, our sentiments respecting the faith have been the same as your own. In this matter alone we differ: that through our own fault and through the slowness of our genius, we do not understand the inspired writers so accurately as yourselves.*

There is something wonderfully touching, and singularly savouring of primitive evangelical humility, in this language on the part of a most remotely ancient Church; which refused the title of a *Reformed Church*, on the honourable ground that it had never needed reformation†. Bossuet, indeed, pleads strenuously for Vallensic ignorance: but they, who are aware that an intimate and deeply practical knowledge of the grand essentials of the Gospel may subsist without the

* Sumus qualescunque doctores cujusdam plebis indignæ et pusillæ.—In omnibus tamen vobiscum convenimus: et, a tempore Apostolorum, semper de fide, sicut vos, sentientes concordavimus: in hoc solo differentes; quod, culpa nostra, ingenique nostri pigritia, scriptores, tam rectè quam vos, neutiquam intelligimus. Scultet. Annal. Evangel. Renovat. in A. D. 1530. p. 161, 163.

† See Preface to Glorious Recov. p. 13, 14, translated by Acland. See also Gilly's Mem. of Neff. Introd. p. 21.

possession of a regular scholastic education, will be apt to think; that those, whose ancestors are recorded by an enemy to have had the whole of the New Testament by heart with considerable portions of the Old Testament also, undervalued themselves through modesty; and that, merely because they did not adopt the overweening style of self-satisfied conceit, their words are not to be taken with all the severity of a strictly literal interpretation*.

* Tertia causa hæresis est: quia Novum et Vetus Testamentum vulgariter transtulerunt: et sic docent et discunt. Audivi et vidi quendam rusticum idiotam, qui Job recitavit de verbo ad verbum: et plures, qui totum Novum Testamentum perfectè sciverunt. Et, quia sunt laici idiotæ, falsè et corruptè Scripturam exponunt. Reiner. de hæret. c. iii. p. 299.

Apud nos vero rarus est vir vel femina, qui textum non sciat vulgariter recitare. Ibid. c. viii. p. 307.

This extraordinary intimacy with Scripture was in the early part of the thirteenth century: and, if I mistake not, the account very faithfully reflects the condition of the Vallenses, on either side of the Cottian Alps, at the time of the Reformation.

The remark of the present excellent Bishop of Chester, Dr. Sumner, exactly applies to the old Vallenses. *Spiritual knowledge has this peculiar characteristic: it has little connexion with superior education or cultivation of mere intellect.* Charge A. D. 1832. p. 25.