

made no progress in learning, arts, or civilization. A moral and intellectual paralysis had fallen upon Christendom.

The condition of the world under the Romish power presented a fearful and striking fulfilment of the words of the prophet Hosea: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee:... seeing thou hast forgotten the law of thy God, I will also forget thy children." "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood."⁹⁷ Such were the results of banishing the word of God.

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4. The Waldenses.



⁹⁷ Hosea 4:6, 1, 2.

Amid the gloom that settled upon the earth during the long period of papal supremacy, the light of truth could not be wholly extinguished. In every age there were witnesses for God,—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come.

The history of God's people during the ages of darkness that followed upon Rome's supremacy, is written in heaven, but they have little place in human records. Few traces of their existence can be found, except in the accusations of their persecutors. It was the policy of Rome to obliterate every trace of dissent from her doctrines or decrees. Everything heretical, whether persons or writings, she sought to destroy. Expressions of doubt, or questions as to the authority of papal dogmas, were enough to forfeit the life of rich or poor, high or low. Rome endeavored also to destroy every record of her cruelty toward dissenters. Papal councils decreed that books and writings containing such records should be committed to the flames. Before the inven- [062] tion of printing, books were few in number, and in a form not favorable for preservation; therefore there was little to prevent the Romanists from carrying out their purpose.

No church within the limits of Romish jurisdiction was long left undisturbed in the enjoyment of freedom of conscience. No sooner had the papacy obtained power than she stretched out her arms to crush all that refused to acknowledge her sway; and one after another, the churches submitted to her dominion.

In Great Britain, primitive Christianity had very early taken root. The gospel received by the Britons in the first centuries, was then uncorrupted by Romish apostasy. Persecution from pagan

emperors, which extended even to these far-off shores, was the only gift that the first churches of Britain received from Rome. Many of the Christians, fleeing from persecution in England, found refuge in Scotland; thence the truth was carried to Ireland, and in all these countries it was received with gladness.

When the Saxons invaded Britain, heathenism gained control. The conquerors disdained to be instructed by their slaves, and the Christians were forced to retreat to the mountains and the wild moors. Yet the light, hidden for a time, continued to burn. In Scotland, a century later, it shone out with a brightness that extended to far-distant lands. From Ireland came the pious Columba and his co-laborers, who, gathering about them the scattered believers on the lonely island of Iona, made this the center of their missionary labors. Among these evangelists was an observer of the Bible Sabbath, and thus this truth was introduced among the people. A school was established at Iona, from which missionaries went out, not only to Scotland and England, but to Germany, Switzerland, and even Italy.

But Rome had fixed her eyes on Britain, and resolved to bring it under her supremacy. In the sixth century her missionaries undertook the conversion of the heathen Saxons. They were received with favor by the proud barbarians, and they induced many thousands to profess the Romish faith. As the work progressed, the papal leaders and their converts encountered the primitive Christians. A striking contrast was presented. The latter were simple, humble, and scriptural in character, doctrine, and manners, while the former manifested the superstition, pomp, and arrogance of popery. The emissary of Rome demanded that these Christian churches acknowledge the supremacy of the sovereign pontiff. The Britons meekly replied that they desired to love all men, but that the pope was not entitled to supremacy in the church, and they could render to him only that submission which was due to every follower of Christ. Repeated attempts were made to secure their allegiance to Rome; but these humble

Christians, amazed at the pride displayed by her emissaries, steadfastly replied that they knew no other master than Christ. Now the true spirit of the papacy was revealed. Said the Romish leader: "If you will not receive brethren who bring you peace, you shall receive enemies who will bring you war. If you will not unite with us in showing the Saxons the way of life, you shall receive from them the stroke of death."⁹⁸ These were no idle threats. War, intrigue, and deception were employed against these witnesses for a Bible faith, until the churches of Britain were destroyed, or forced to submit to the authority of the pope.

In lands beyond the jurisdiction of Rome, there existed for many centuries bodies of Christians who remained almost wholly free from papal corruption. They were surrounded by heathenism, and in the lapse of ages were affected by its errors; but they continued to regard the Bible as the only rule of faith, and adhered to many of its truths. These Christians believed in the perpetuity of the law of God, and observed the Sabbath of the fourth commandment. Churches that held to this faith and practice, existed in Central Africa and among the Armenians of Asia.

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But of those who resisted the encroachments of the papal power, the Waldenses stood foremost. In the very land where popery had fixed its seat, there its falsehood and corruption were most steadfastly resisted. For centuries the churches of Piedmont maintained their independence; but the time came at last when Rome insisted upon their submission. After ineffectual struggles against her tyranny, the leaders of these churches reluctantly acknowledged the supremacy of the power to which the whole world seemed to pay homage. There were some, however, who refused to yield to the authority of pope or prelate. They were determined to maintain their allegiance to God, and to preserve the purity and simplicity of their faith. A separation took place. Those who adhered to the ancient faith now withdrew; some,

⁹⁸ D'Aubigné, *History of the Reformation of the Sixteenth Century*, b. 17, ch. 2.

forsaking their native Alps, raised the banner of truth in foreign lands; others retreated to the secluded glens and rocky fastnesses of the mountains, and there preserved their freedom to worship God.

The faith which for many centuries was held and taught by the Waldensian Christians, was in marked contrast to the false doctrines put forth from Rome. Their religious belief was founded upon the written word of God, the true system of Christianity. But those humble peasants, in their obscure retreats, shut away from the world, and bound to daily toil among their flocks and their vineyards, had not by themselves arrived at the truth in opposition to the dogmas and heresies of the apostate church. Theirs was not a faith newly received. Their religious belief was their inheritance from their fathers. They contended for the faith of the apostolic church,—“the faith which was once delivered unto the saints.”⁹⁹ “The church in the wilderness,” and not the proud hierarchy enthroned in the world's great capital, was the true church of Christ, the guardian of the treasures of truth which God has committed to His people to be given to the world.

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Among the leading causes that had led to the separation of the true church from Rome, was the hatred of the latter toward the Bible Sabbath. As foretold by prophecy, the papal power cast down the truth to the ground. The law of God was trampled in the dust, while the traditions and customs of men were exalted. The churches that were under the rule of the papacy were early compelled to honor the Sunday as a holy day. Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that while they observed the Sabbath, they refrained from labor also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honor. It

⁹⁹ Jude 3.

was only by fleeing from the power of Rome that any could obey God's law in peace.

The Waldenses were among the first of the peoples of Europe to obtain a translation of the Holy Scriptures.¹⁰⁰ Hundreds of years before the Reformation, they possessed the Bible in manuscript in their native tongue. They had the truth unadulterated, and this rendered them the special objects of hatred and persecution. They declared the Church of Rome to be the apostate Babylon of the Apocalypse, and at the peril of their lives they stood up to resist her corruptions. While, under the pressure of long-continued persecution, some compromised their faith, little by little yielding its distinctive principles, others held fast the truth. Through ages of darkness and apostasy, there were Waldenses who denied the supremacy of Rome, who rejected image worship as idolatry, and who kept the true Sabbath. Under the fiercest tempests of opposition they maintained their faith. Though gashed by the Savoyard spear, and scorched by the Romish fagot, they stood unflinchingly for God's word and His honor.

Behind the lofty bulwarks of the mountains,—in all ages the refuge of the persecuted and oppressed,—the Waldenses found a hiding-place. Here the light of truth was kept burning amid the darkness of the Middle Ages. Here, for a thousand years, witnesses for the truth maintained the ancient faith. [066]

God had provided for His people a sanctuary of awful grandeur, befitting the mighty truths committed to their trust. To those faithful exiles the mountains were an emblem of the immutable righteousness of Jehovah. They pointed their children to the heights towering above them in unchanging majesty, and spoke to them of Him with whom there is no variableness nor shadow of turning, whose word is as enduring as the everlasting hills. God had set fast the mountains, and girded them with

¹⁰⁰ See Appendix.

strength; no arm but that of Infinite Power could move them out of their place. In like manner He had established His law, the foundation of His government in heaven and upon earth. The arm of man might reach his fellow-men and destroy their lives; but that arm could as readily uproot the mountains from their foundations, and hurl them into the sea, as it could change one precept of the law of Jehovah, or blot out one of His promises to those who do His will. In their fidelity to His law, God's servants should be as firm as the unchanging hills.

The mountains that girded their lowly valleys were a constant witness to God's creative power, and a never-failing assurance of His protecting care. Those pilgrims learned to love the silent symbols of Jehovah's presence. They indulged no repining because of the hardships of their lot; they were never lonely amid the mountain solitudes. They thanked God that He had provided for them an asylum from the wrath and cruelty of men. They rejoiced in their freedom to worship before Him. Often when pursued by their enemies, the strength of the hills proved a sure defense. From many a lofty cliff they chanted the praise of God, and the armies of Rome could not silence their songs of thanksgiving.

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Pure, simple, and fervent was the piety of these followers of Christ. The principles of truth they valued above houses and lands, friends, kindred, even life itself. These principles they earnestly sought to impress upon the hearts of the young. From earliest childhood the youth were instructed in the Scriptures, and taught to regard sacredly the claims of the law of God. Copies of the Bible were rare; therefore its precious words were committed to memory. Many were able to repeat large portions of both the Old and the New Testament. Thoughts of God were associated alike with the sublime scenery of nature and with the humble blessings of daily life. Little children learned to look with gratitude to God as the giver of every favor and every comfort.

Parents, tender and affectionate as they were, loved their chil-

dren too wisely to accustom them to self-indulgence. Before them was a life of trial and hardship, perhaps a martyr's death. They were educated from childhood to endure hardness, to submit to control, and yet to think and act for themselves. Very early they were taught to bear responsibilities, to be guarded in speech, and to understand the wisdom of silence. One indiscreet word let fall in the hearing of their enemies, might imperil not only the life of the speaker, but the lives of hundreds of his brethren; for as wolves hunting their prey did the enemies of truth pursue those who dared to claim freedom of religious faith.

The Waldenses had sacrificed their worldly prosperity for the truth's sake, and with persevering patience they toiled for their bread. Every spot of tillable land among the mountains was carefully improved; the valleys and the less fertile hillsides were made to yield their increase. Economy and severe self-denial formed a part of the education which the children received as their only legacy. They were taught that God designs life to be a discipline, and that their wants could be supplied only by personal labor, by forethought, care, and faith. The process was laborious and wearisome, but it was wholesome, just what man needs in his fallen state, the school which God has provided for his training and development. While the youth were inured to toil and hardship, the culture of the intellect was not neglected. They were taught that all their powers belonged to God, and that all were to be improved and developed for His service. [068]

The Vaudois churches, in their purity and simplicity, resembled the church of apostolic times. Rejecting the supremacy of pope and prelate, they held the Bible as the only supreme, infallible authority. Their pastors, unlike the lordly priests of Rome, followed the example of their Master, who "came not to be ministered unto, but to minister." They fed the flock of God, leading them to the green pastures and living fountains of His holy word. Far from the monuments of human pomp and pride, the people assembled, not in magnificent churches or

grand cathedrals, but beneath the shadow of the mountains, in the Alpine valleys, or, in time of danger, in some rocky stronghold, to listen to the words of truth from the servants of Christ. The pastors not only preached the gospel, but they visited the sick, catechized the children, admonished the erring, and labored to settle disputes and promote harmony and brotherly love. In times of peace they were sustained by the freewill offerings of the people; but, like Paul the tent-maker, each learned some trade or profession by which, if necessary, to provide for his own support.

From their pastors the youth received instruction. While attention was given to branches of general learning, the Bible was made the chief study. The Gospels of Matthew and John were committed to memory, with many of the Epistles. They were employed also in copying the Scriptures. Some manuscripts contained the whole Bible, others only brief selections, to which some simple explanations of the text were added by those who were able to expound the Scriptures. Thus were brought forth the treasures of truth so long concealed by those who sought to exalt themselves above God.

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By patient, untiring labor, sometimes in the deep, dark caverns of the earth, by the light of torches, the sacred Scriptures were written out, verse by verse, chapter by chapter. Thus the work went on, the revealed will of God shining out like pure gold; how much brighter, clearer, and more powerful because of the trials undergone for its sake, only those could realize who were engaged in the work. Angels from heaven surrounded these faithful workers.

Satan had urged on the papal priests and prelates to bury the Word of truth beneath the rubbish of error, heresy, and superstition; but in a most wonderful manner it was preserved uncorrupted through all the ages of darkness. It bore not the stamp of man, but the impress of God. Men have been unwearyed in their efforts to obscure the plain, simple meaning of the Scriptures, and to make them contradict their own testimony; but

like the ark upon the billowy deep, the word of God outrides the storms that threaten it with destruction. As the mine has rich veins of gold and silver hidden beneath the surface, so that all must dig who would discover its precious stores, so the Holy Scriptures have treasures of truth that are revealed only to the earnest, humble, prayerful seeker. God designed the Bible to be a lesson-book to all mankind, in childhood, youth, and manhood, and to be studied through all time. He gave His word to men as a revelation of Himself. Every new truth discerned is a fresh disclosure of the character of its Author. The study of the Scriptures is the means divinely ordained to bring men into closer connection with their Creator, and to give them a clearer knowledge of His will. It is the medium of communication between God and man.

While the Waldenses regarded the fear of the Lord as the beginning of wisdom, they were not blind to the importance of a contact with the world, a knowledge of men and of active life, in expanding the mind and quickening the perceptions. From their schools in the mountains some of the youth were sent to institutions of learning in the cities of France or Italy, where was a more extended field for study, thought, and observation than in their native Alps. The youth thus sent forth were exposed to temptation, they witnessed vice, they encountered Satan's wily agents, who urged upon them the most subtle heresies and the most dangerous deceptions. But their education from childhood had been of a character to prepare them for all this. [070]

In the schools whither they went, they were not to make confidants of any. Their garments were so prepared as to conceal their greatest treasure,—the precious manuscripts of the Scriptures. These, the fruit of months and years of toil, they carried with them, and whenever they could do so without exciting suspicion, they cautiously placed some portion in the way of those whose hearts seemed open to receive the truth. From their mother's knee the Waldensian youth had been trained with this purpose in view;

they understood their work, and faithfully performed it. Converts to the true faith were won in these institutions of learning, and frequently its principles were found to be permeating the entire school; yet the papal leaders could not, by the closest inquiry, trace the so-called corrupting heresy to its source.

The spirit of Christ is a missionary spirit. The very first impulse of the renewed heart is to bring others also to the Saviour. Such was the spirit of the Vaudois Christians. They felt that God required more of them than merely to preserve the truth in its purity in their own churches; that a solemn responsibility rested upon them to let their light shine forth to those who were in darkness; by the mighty power of God's word they sought to break the bondage which Rome had imposed. The Vaudois ministers were trained as missionaries, every one who expected to enter the ministry being required first to gain an experience as an evangelist. Each was to serve three years in some mission field before taking charge of a church at home. This service, requiring at the outset self-denial and sacrifice, was a fitting introduction to the pastor's life in those times that tried men's souls. The youth who received ordination to the sacred office saw before them, not the prospect of earthly wealth and glory, but a life of toil and danger, and possibly a martyr's fate. The missionaries went out two and two, as Jesus sent forth His disciples. With each young man was usually associated a man of age and experience, the youth being under the guidance of his companion, who was held responsible for his training, and whose instruction he was required to heed. These co-laborers were not always together, but often met for prayer and counsel, thus strengthening each other in the faith.

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To have made known the object of their mission would have insured its defeat; therefore they carefully concealed their real character. Every minister possessed a knowledge of some trade or profession, and the missionaries prosecuted their work under cover of a secular calling. Usually they chose that of merchant or

peddler. "They carried silks, jewelry, and other articles, at that time not easily purchasable save at distant marts; and they were welcomed as merchants where they would have been spurned as missionaries."¹⁰¹ All the while their hearts were uplifted to God for wisdom to present a treasure more precious than gold or gems. They secretly carried about with them copies of the Bible, in whole or in part; and whenever an opportunity was presented, they called the attention of their customers to these manuscripts. Often an interest to read God's word was thus awakened, and some portion was gladly left with those who desired to receive it.

The work of these missionaries began in the plains and valleys at the foot of their own mountains, but it extended far beyond these limits. With naked feet and in garments coarse and travel-stained as were those of their Master, they passed through great cities, and penetrated to distant lands. Everywhere they scattered the precious seed. Churches sprung up in their path, and the blood of martyrs witnessed for the truth. The day of God will reveal a rich harvest of souls garnered by the labors of these faithful men. Veiled and silent, the word of God was making its way through Christendom, and meeting a glad reception in the homes and hearts of men. [072]

To the Waldenses the Scriptures were not merely a record of God's dealings with men in the past, and a revelation of the responsibilities and duties of the present, but an unfolding of the perils and glories of the future. They believed that the end of all things was not far distant; and as they studied the Bible with prayer and tears, they were the more deeply impressed with its precious utterances, and with their duty to make known to others its saving truths. They saw the plan of salvation clearly revealed in the sacred pages, and they found comfort, hope, and peace in believing in Jesus. As the light illuminated their understanding and made glad their hearts, they longed to shed its beams upon

¹⁰¹ Wylie, b. 1, ch. 7.

those who were in the darkness of papal error.

They saw that under the guidance of pope and priests, multitudes were vainly endeavoring to obtain pardon by afflicting their bodies for the sin of their souls. Taught to trust to their good works to save them, they were ever looking to themselves, their minds dwelling upon their sinful condition, seeing themselves exposed to the wrath of God, afflicting soul and body, yet finding no relief. Thus conscientious souls were bound by the doctrines of Rome. Thousands abandoned friends and kindred, and spent their lives in convent cells. By oft-repeated fasts and cruel scourgings, by midnight vigils, by prostration for weary hours upon the cold, damp stones of their dreary abode, by long pilgrimages, by humiliating penance and fearful torture, thousands vainly sought to obtain peace of conscience. Oppressed with a sense of sin, and haunted with the fear of God's avenging wrath, many suffered on, until exhausted nature gave way, and without one ray of light or hope, they sank into the tomb.

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The Waldenses longed to break to these starving souls the bread of life, to open to them the messages of peace in the promises of God, and to point them to Christ as their only hope of salvation. The doctrine that good works can atone for the transgression of God's law, they held to be based upon falsehood. Reliance upon human merit intercepts the view of Christ's infinite love. Jesus died as a sacrifice for man because the fallen race can do nothing to recommend themselves to God. The merits of a crucified and risen Saviour are the foundation of the Christian's faith. The dependence of the soul upon Christ is as real, and its connection with Him must be as close, as that of a limb to the body, or of a branch to the vine.

The teachings of popes and priests had led men to look upon the character of God, and even of Christ, as stern, gloomy, and forbidding. The Saviour was represented as so far devoid of sympathy with man in his fallen state that the mediation of priests and saints must be invoked. Those whose minds had

been enlightened by the word of God longed to point these souls to Jesus as their compassionate, loving Saviour, standing with outstretched arms, inviting all to come to Him with their burden of sin, their care and weariness. They longed to clear away the obstructions which Satan had piled up that men might not see the promises, and come directly to God, confessing their sins, and obtaining pardon and peace.

Eagerly did the Vaudois missionary unfold to the inquiring mind the precious truths of the gospel. Cautiously he produced the carefully written portions of the Holy Scriptures. It was his greatest joy to give hope to the conscientious, sin-stricken soul, who could see only a God of vengeance, waiting to execute justice. With quivering lip and tearful eye did he, often on bended knees, open to his brethren the precious promises that reveal the sinner's only hope. Thus the light of truth penetrated many a darkened mind, rolling back the cloud of gloom, until the Sun of Righteousness shone into the heart with healing in His beams. It was often the case that some portion of Scripture was read again and again, the hearer desiring it to be repeated, as if he would assure himself that he had heard aright. Especially was the repetition of these words eagerly desired: "The blood of Jesus Christ His Son cleanseth us from all sin."¹⁰² "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life."¹⁰³ [074]

Many were undeceived in regard to the claims of Rome. They saw how vain is the mediation of men or angels in behalf of the sinner. As the true light dawned upon their minds, they exclaimed with rejoicing, "Christ is my priest; His blood is my sacrifice; His altar is my confessional." They cast themselves wholly upon the merits of Jesus, repeating the words, "Without faith it is

¹⁰² 1 John 1:7.

¹⁰³ John 3:14, 15.

impossible to please Him.”¹⁰⁴ “There is none other name under heaven given among men, whereby we must be saved.”¹⁰⁵

The assurance of a Saviour's love seemed too much for some of these poor tempest-tossed souls to realize. So great was the relief which it brought, such a flood of light was shed upon them, that they seemed transported to heaven. Their hands were laid confidently in the hand of Christ; their feet were planted upon the Rock of Ages. All fear of death was banished. They could now covet the prison and the fagot if they might thereby honor the name of their Redeemer.

In secret places the word of God was thus brought forth and read, sometimes to a single soul, sometimes to a little company who were longing for light and truth. Often the entire night was spent in this manner. So great would be the wonder and admiration of the listeners that the messenger of mercy was not infrequently compelled to cease his reading until the understanding could grasp the tidings of salvation. Often would words like these be uttered: “Will God indeed accept *my* offering? Will He smile upon *me*? Will He pardon *me*?” The answer was read, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest.”¹⁰⁶

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Faith grasped the promise, and the glad response was heard: “No more long pilgrimages to make; no more painful journeys to holy shrines. I may come to Jesus just as I am, sinful and unholy, and He will not spurn the penitential prayer. ‘Thy sins be forgiven thee.’ Mine, even mine, may be forgiven!”

A tide of sacred joy would fill the heart, and the name of Jesus would be magnified by praise and thanksgiving. Those happy souls returned to their homes to diffuse light, to repeat to others, as well as they could, their new experience; that they had found the true and living Way. There was a strange and solemn power

¹⁰⁴ Heb. 11:6.

¹⁰⁵ Acts 4:12.

¹⁰⁶ Matt. 11:28.

in the words of Scripture that spoke directly to the hearts of those who were longing for the truth. It was the voice of God, and it carried conviction to those who heard.

The messenger of truth went on his way; but his appearance of humility, his sincerity, his earnestness and deep fervor, were subjects of frequent remark. In many instances his hearers had not asked him whence he came or whither he went. They had been so overwhelmed, at first with surprise, and afterward with gratitude and joy, that they had not thought to question him. When they had urged him to accompany them to their homes, he had replied that he must visit the lost sheep of the flock. Could he have been an angel from heaven? they queried.

In many cases the messenger of truth was seen no more. He had made his way to other lands, or he was wearing out his life in some unknown dungeon, or perhaps his bones were whitening on the spot where he had witnessed for the truth. But the words he had left behind could not be destroyed. They were doing their work in the hearts of men; the blessed results will be fully known only in the judgment. [076]

The Waldensian missionaries were invading the kingdom of Satan, and the powers of darkness aroused to greater vigilance. Every effort to advance the truth was watched by the prince of evil, and he excited the fears of his agents. The papal leaders saw a portent of danger to their cause from the labors of these humble itinerants. If the light of truth were allowed to shine unobstructed, it would sweep away the heavy clouds of error that enveloped the people; it would direct the minds of men to God alone, and would eventually destroy the supremacy of Rome.

The very existence of this people, holding the faith of the ancient church, was a constant testimony to Rome's apostasy, and therefore excited the most bitter hatred and persecution. Their refusal to surrender the Scriptures was also an offense that Rome could not tolerate. She determined to blot them from the earth. Now began the most terrible crusades against God's people in

their mountain homes. Inquisitors were put upon their track, and the scene of innocent Abel falling before the murderous Cain was often repeated.

Again and again were their fertile lands laid waste, their dwellings and chapels swept away, so that where once were flourishing fields and the homes of an innocent, industrious people, there remained only a desert. As the ravenous beast is rendered more furious by the taste of blood, so the rage of the papists was kindled to greater intensity by the sufferings of their victims. Many of these witnesses for a pure faith were pursued across the mountains, and hunted down in the valleys where they were hidden, shut in by mighty forests and pinnacles of rock.

No charge could be brought against the moral character of this proscribed class. Even their enemies declared them to be a peaceable, quiet, pious people. Their grand offense was that they would not worship God according to the will of the pope. For this crime, every humiliation, insult, and torture that men or devils could invent was heaped upon them.

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When Rome at one time determined to exterminate the hated sect, a bull was issued by the pope, condemning them as heretics, and delivering them to slaughter.¹⁰⁷ They were not accused as idlers, or dishonest, or disorderly; but it was declared that they had an appearance of piety and sanctity that seduced “the sheep of the true fold.” Therefore the pope ordered “that malicious and abominable sect of malignants,” if they “refuse to abjure, to be crushed like venomous snakes.”¹⁰⁸ Did this haughty potentate expect to meet those words again? Did he know that they were registered in the books of heaven, to confront him at the judgment? “Inasmuch as ye have done it unto one of the least of these My brethren,” said Jesus, “ye have done it unto Me.”¹⁰⁹

This bull called upon all members of the church to join the

¹⁰⁷ See Appendix.

¹⁰⁸ Wylie, b. 16, ch. 1.

¹⁰⁹ Matt. 25:40.

crusade against the heretics. As an incentive to engage in this cruel work, it “absolved from all ecclesiastical pains and penalties, general and particular; it released all who joined the crusade from any oaths they might have taken; it legitimized their title to any property they might have illegally acquired; and promised remission of all their sins to such as should kill any heretic. It annulled all contracts made in favor of Vaudois, ordered their domestics to abandon them, forbade all persons to give them any aid whatever, and empowered all persons to take possession of their property.” This document clearly reveals the master-spirit behind the scenes. It is the roar of the dragon, and not the voice of Christ, that is heard therein.

The papal leaders would not conform their characters to the great standard of God's law, but erected a standard to suit themselves, and determined to compel all to conform to this because Rome willed it. The most horrible tragedies were enacted. Corrupt and blasphemous priests and popes were doing the work which Satan appointed them. Mercy had no place in their natures. The same spirit that crucified Christ and slew the apostles, the same that moved the bloodthirsty Nero against the faithful in his day, was at work to rid the earth of those who were beloved of God. [078]

The persecutions visited for many centuries upon this God-fearing people were endured by them with a patience and constancy that honored their Redeemer. Notwithstanding the crusades against them, and the inhuman butchery to which they were subjected, they continued to send out their missionaries to scatter the precious truth. They were hunted to the death; yet their blood watered the seed sown, and it failed not of yielding fruit. Thus the Waldenses witnessed for God, centuries before the birth of Luther. Scattered over many lands, they planted the seeds of the Reformation that began in the time of Wycliffe, grew broad and deep in the days of Luther, and is to be carried forward to the close of time by those who also are willing to suffer all things